

# BOSTON REVIEW.

VOL. III.—JULY, 1863.—No. 16.

---

## ARTICLE I.

### THE CHURCH OF GOD: ITS ORIGIN AND CONSTITUTION.

FROM very early times God has had a Church in this world. At the first the human family was wholly on the side of God, and so no distinct organization was needed to mark his friends. But this period was one of sad brevity. In Adam all died and the race in rebellion went out from under the divine government, so far as a disloyal purpose and overt acts could carry them. They "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness." Rom. i. 21, 22, 28, 29.

Yet God was not wholly without friends and witnesses, in any of those earlier days of the revolt. The grace implied in that first Messianic promise to our apostate parents, a promise no doubt greatly amplified and expounded and made practical at the time, and continuously afterward by those who received it, wrought effectually in many hearts, regenerating and producing faith in Christ, and a holy walk with God. "By faith [in this promise] Abel offered unto God a more excellent sacrifice than

Cain," having come to a good perception and acceptance of Him, who, in the fulness of time should bruise the serpent's head. Enoch also walked with God, and obtained honorable mention among those who were saved by faith. So was it with Noah, Abraham and the other patriarchs. There has probably been no era in the race when God has not had some open friends and followers.

At length these friends of God came to be an organization or body with central principles and visible outlines more or less distinct, and with a power of visible continuance from age to age. Of this body the Lord Jesus Christ is the head, and he is made to show this in every age with a distinctness greater or less, proportioned to the doctrinal understanding and spirituality of the body of that age. This headship pertains to him as having the world under his charge in his labors of Redemption, in the working out of which this body is the visible centre of labor and fruit and hope. This body constitutes the party in this world, nominal or actual, on the side of God, and in distinction from those who, as the only other party, adopt systems of pagan and false religions, or who confessedly reject the divine system without adopting any other.

This organization or body, as loyal for God in a revolted province, is known by various names and titles in the Old Testament as: "The congregation;" "The whole assembly of the congregation of Israel;" Ex. xii. 6; "My chosen;" "His chosen;" "The children of Jacob, his chosen;" "The holy seed;" "The people of the God of Abraham;" "The assembly of the people of God;" "Israel his people;" "Jacob, his people;" "A special people;" Dt. vii. 6; "The generation of the righteous;" "A seed." Ps. xxii. 30.

When we come into the New Testament we find the same variety and definiteness of expression to point out a people specially called and devoted to God; and as Knapp well remarks: "All the terms used to designate the Israelites as the peculiar and favorite people of God are transferred to Christians in the New Testament." *Christian Theology*, p. 470, 2d Am. Ed.. It will be necessary to give but a few of these titles: "The Church." This is the *ἐκκλησία* of the Septuagint

and of the New Testament Greek, and is the rendering of the Hebrew *קִהָל*, an assembly. So the dying Stephen speaks of "the church in the wilderness," meaning the body of God's ancient people on the way from Egypt to Canaan. "Christ loved the church and gave himself for it, . . . that he might present it to himself a glorious church." Eph. v. 25, 27. "God hath set some in the church, first Apostles," etc. 1 Cor. xii. 28. "And the Lord added to the church daily." Acts 2. 47. "As for Saul, he made havoc of the church." Acts viii. 3, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. x. 32. "If he shall neglect to hear them, tell it unto the church." Mat. xviii. 17. In two instances the word *synagogue* is used to express the assembly of God's people: James ii. 2, Heb. x. 25. We have also such expressions as "the kingdom of heaven," "the kingdom of God," "the body of Christ," "the temple of God," "the house of God." The phrase *ἐκκλησία τοῦ θεοῦ* "the church of God" is the common rendering in the New Testament of the Old Testament phrase *קִהָל יְהוָה* "the congregation of the Lord." Comp. Ps. xxii. 22, and Heb. ii. 12 in the Hebr. Sept. and Grk. All these expressions, and many more, refer to one and the same thing, the body of the people of God and of the true religion, as distinguished from all others. And it is worthy of special remark and notice here that many of these terms are the same in the Old and the New Testament, and are employed to point out the same class of persons and the same organization. The terms change only with a change of language, while the body they describe remains the same.

These titles, scattered with much indiscriminateness through the entire scriptures, point to an organization or body of men. They bear the same titles in different ages and different titles in the same age, yet are they for substance one people through all the ages, the avowed friends of God.

Nor can it be said that these persons are no more than the elect of God, scattered along through the centuries, unassociated, and known only to God. They are spoken of as an assembly, a society having limits of belief and of ceremony that both include and exclude. In apostolic times they constituted a visible body that could be increased, persecuted, appealed to.

Before this, and in the time of Christ's ministry and before there was any "Christian" church, they constituted a visible, judicial and executive body; "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." There was then no "Christian" church in existence, but only the "church of God"; an organic, limited, disciplinary body, and in the estimation of our Lord worthy to exercise spiritual jurisdiction. They had exercised it for ages preceding, even back as far as when they were "the church in the wilderness." The covenant embracing this body, has in it the gospel, and the offer of it to all the families of the earth on the condition of faith. Gal. iii. 8. Hence there was committed to it the divine records, sacraments, and a ministry in holy things. All which must pertain to a visible kingdom, and not to the invisible, scattered and unknown number of the elect. For an invisible and unknown body cannot be the subject of human offices and functions. Moreover it is beyond dispute that under the ancient as truly as under the modern dispensation there was a visible body of the friends of God, in distinction from the unknown elect.

Very many of the prosperous and adverse events recorded in the Old Testament derive their character and importance from their connection with this company of God's friends. The Messiah is represented as their head, and the glowing prophecies concerning his triumphs have their centre of interest in the welfare of this society. That they and the Jews are not identical is evident from the fact that some of these prophecies of Zion's enlargement by the ingathering of the Gentiles are not to take place and do not till after the Jewish nation is destroyed. The continuance and enlargement of the ancient Zion run on into the times when it is conceded that there is a church, and then the ancient and modern religious interests so blend in names and substance and aims, as to show that the two were never but one. The total similarity proves identity, and the effort to make them two ends in mere questions of development and chronology.

That there was one broad and general church, independent of particular times and local branches, and more comprehensive than the church at Jerusalem, or Corinth, or Ephesus, is



evident from even the New Testament phraseology. Saul persecuted the church, the Lord added to the church, and set officers in the church. Gaius was the host of the church, and Christians are charged of Paul not to offend the church. These specifications cannot be made to apply to any particular church. They refer to that general body of God's friends, independent of time, place and immutable ceremony, who professed the true religion. In his first letter to the Corinthians Paul treats in a general way of the gifts conferred on Christians, and says: "God hath set, first, apostles; secondarily, prophets; thirdly, teachers," etc. But in the same connection he says: "Now ye are the body of Christ, his church." But a body is a whole, and so that church at Corinth could have been only a fractional part. That is, aside from any local organizations, and above, and embracing all local organizations, there is "the body of Christ;" the one, indivisible, universal church of God. Nor is this the invisible church of the elect only, and known in its limits and membership only to God, for it is that visible body in which there are "diversities of gifts" and "differences of administrations," "whether we be Jews or Gentiles." It is the one, universal and visible church, in which we see the gifts of "healing," "miracles," "prophecy," "tongues" and "interpretation," preceded by the offices of "apostles," "prophets," and "teachers."

When Saul persecuted the church it was no local organization, but this "body of Christ," and so the Lord Jesus says to him: "Why persecutest thou me?" When the Lord added daily to the church on the day of pentecost it was not merely to the local church at Jerusalem. The converts were from those Parthians, Medes, Elamites, and the men of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Egypt, Lybia, Arabia and Rome, being Jews, proselytes and strangers, a mixed multitude. They were baptized into the one "body of Christ," and if ever they became members of local churches it must have been at their various homes for which they soon departed. When "God set some in the church, first, apostles, secondarily, prophets," etc., he set them in the church universal of the apostolic age, and not in some one local body of believers. Of what local church was Peter a member, or Paul? In which church did

God "set" either of them as an apostle? Not in a church, but "the church." Nor were they set as apostles in the invisible church, for they exercised authority, and that could only be over a visible body. When Paul presses an obligation in his first Corinthian Epistle to "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God," he makes the obligation general, and it is binding with reference to each fractional part of the one church. When our Saviour says: "Upon this rock I will build my church;" when we are told that he is "head over all things to the church;" and that he "loved the church, and gave himself for it," we cannot think of any local church.

And so we find that the New Testament, equally with the Old, presents to us the church of God as one, visible and general. It is the organized body of God's friends, with whom he has deposited the divine oracles and ordinances, binding the whole together with certain truths and ceremonials. Under both dispensations it is the central interest in that vast movement of the Lord Jesus Christ to establish the kingdom of God in this revolted world. What is so much the matter of prophecy and promise in the Old Testament and the New, and for the accomplishing of which the government is on his shoulders, has for its germ this one visible, universal church. It is the handful of corn in the earth upon the top of the mountains, whose fruit shall shake like Lebanon. The dominion that is to extend from sea to sea, is but the triumphant going forth of Him who is "head over all things to the church." Independent of the ages, whether patriarchal, prophetic, or apostolic, and above all dispensations, as Abrahamic, Jewish and Christian, there is one preëminent, leading interest, one ever-growing organization, knowing no change except from glory to glory. It is "the church of God, which he hath purchased with his own blood." Acts xx. 28.

Thus we find the scriptures, from a very early period, making mention of an assembly, party, congregation or church, as embracing those who professed to be on the side of God. It shows itself as a visible catholic society receiving and preserving and professedly following the oracles of God, as a rule of religious faith and of life; and as having also the ordinances of God in

things sacred. This body the Old and New Testaments set forth as one body, and call it "the church of God." As we find it in our day, an ancient institution, so the apostles found it in their day. It preceded them, and they were born into its ordinances, teachings and privileges. The writers in the New Testament speak of it as existing of old, and not originating with them or in their time, in the same way as writers of our day refer to it. Opening the Bible anywhere this side the middle of its first book we find the existence and organization of this society assumed and referred to as a great religious fact.

When did this body receive an organic and visible form? Many interesting questions pertaining to the nature and constitution of the church of God are involved in this question. The prophets have membership in it, and minister to it; the house of Aaron and of Levi are set apart and consecrated to it when it was "the church in the wilderness." We go back of that coming up of the Jewish nation out of Egypt, even to the time before the Jews had a nationality, or any man was called a Jew, and we find this society of God's friends with its outlines of faith, ordinances and worship. We trace it distinctly to the times and to the family of Abraham. Beyond him all organic manifestation of it is lost. Before his time there is to be found scattered material for a visible organization, as in frontier settlements there is sometimes material for constituting a territory before any Congressional act is passed enabling them to organize.

A constitution for the church of God could, of course, be formed only by the founder and head of the church, since the organization is divine. It was for him to prescribe the faith, form of admission, ordinances, and embracing border that should characterize the union of his professed friends. As the visible organization of the church must be of God, and cannot exist without a covenant, we must ascertain what God's original covenant is, and organize under it. Otherwise, though we may have religious associations, we can have no church. Men may covenant to live and walk together for spiritual purposes, but such a body is no church unless God is a party to the organization; and he becomes a party only on his own plan for a church. Like the pattern of the tabernacle it must come from the mount,

and be faithfully followed, no one adding to it or taking from it. It is possible that the liberty we have taken in forming local and independent churches with many additional limitations and specifications, may confuse us in our attempt to discover the few and simple outlines of the original "church of God." In the tabernacle that man has pitched, in distinction from "the true tabernacle which the Lord pitched," we may possibly have become accustomed to some variations from the ten curtains of fine twined linen, with their loops of blue, and taches of gold, and of brass, and the boards of shittim-wood, with their tenons and silver sockets. We may have wrought in other beautiful fancy sketches than the appointed cherubims of cunning work. In looking for the constitution of the church of God, somewhere midway between the exodus and the deluge, we must not expect to find for a platform "The Thirty-nine Articles," or "The Westminster Assembly's Shorter Catechism," or "Articles of Faith and Covenant," more modern and minute, with specifications touching popular moral reforms, and an Appendix with "By-Laws and Regulations," and "A List of Officers and Members." And if we once succeed in discovering the original organization we must not expect to trace its continuous history through parchments and volumes of attested "church records," unfolding to us the "doings of council," and some quarrels and conferences, with tables of admissions, deaths and removals. In seeking the original constitution of the church of God we must leave out of view much that pertains to the church of man.

When, where and with whom, then, did God first constitute a visible and ecclesiastical union of his professed friends and followers?

The New Testament points us at once to Abraham, "who is the father of us all," "the father of all them that believe." Abraham had a piety preëminent for his age, or for any age. Existing yet degenerating in his ancestry, it was revived in him; and that God might keep it pure, and constitute a fountain to gladden the nations he isolated the family of Abraham, separating him from his country and kindred and father's house. While this separation was taking place, and before God had made any special promise to Abraham, his ordinary piety showed itself

with the strong characteristics of an apostolic Christian. He builded his altars at Moreh and Beth-el and Mamre, and offered sacrifices typical of Christ. He exercised saving faith, seeing Christ's day and rejoicing in it. So he received from God justification by faith, and was as truly established on Christ as Paul himself. Thus he "pleased God," and so God entered into a two-fold covenant with him. Confounding these two elements or parts of the covenant as one has confused a worldly with a spiritual interest, obscured the foundations of Zion in the foundation of the Jewish nation, made the ancient church of God a part of Judaism, and left it to pass away with the Mosaic ritual and the capture of Jerusalem. Let us discriminate between these two elements in the covenant, separated in time by fourteen years, and define each; so shall we see that one gave a nation and the other a church to the world.

Abraham had piety, but no children. God loved him as a child, and so purposed to give him posterity and a settlement, as to a family in whom he delighted above all the families of the earth. So the Lord said to Abraham: "Get thee out of thy country, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii. 1—3. So Abraham left Haran and came a childless old man and a stranger into the land of Canaan. Then God again appeared to him and said: "Unto thy seed will I give this land." After a change of residence, and a temporary flight to Egypt because of famine, and a return to Canaan, we find Abraham "very rich in cattle, in silver, and in gold." Lot, his nephew, had also "flocks and herds and tents." The business and wealth of the two being nomadic they could not dwell together. The separation was of the Lord, and placed Abraham within his own promised land. Then the Lord said to him again: "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also

be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii. 14—17. All this, the third promise of the same thing, is worldly, national and temporal. It is no farther connected with religion and the interests of God's spiritual kingdom than in the general verification of the fact that "godliness is profitable unto all things, having promise of the life that now is."

It is true a rich spiritual element was infused into this divinely constituted nation, and a kind of anticipation pervaded it of another body, that God was about to form. Though the first organization under the Abrahamic covenant was worldly and temporal, it was designed to be such that men beholding could say: "Blessed is the nation whose God is the Lord." It was a fitting preface to the great ecclesiastical work that God was about to inaugurate. Some years afterward, Abraham being yet childless and as we may well suppose thoughtful about the great promise of God, the Lord came to him the fourth time and said: "Fear not, Abram: I am thy shield, and thy exceeding great reward." "And he brought him forth abroad and said: Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him; So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Then under the direction of God Abraham made a sacrifice of a peculiar kind, and while watching the divided bodies of the victims night came on, and a deep sleep fell on Abraham. Then in vision God foretold the captivity of his posterity in Egypt for four hundred years, and their restoration and final possession of the promised land.

In this fourth interview with Abraham God not only renewed his promise, but he sealed it with the peculiar ceremonials of a covenant. For we are told: "In the same day the Lord made a covenant with Abram, saying: Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv.

We note here that the narrative from this point assumes the past tense, and declares this matter so long in question as done. "In the same day the Lord made a covenant," a binding and solemn conclusion. The act was performed and completed. When in the vision, under that "horror of great darkness"

“a burning lamp passed between those pieces” of the halved victims, God ratified with his oath the first part of his covenant with Abraham. He then planted the Jewish nation, and determined the bounds of their habitation. He made the covenant to do this with a godly man, and because he was godly, but the arrangement had not a directly spiritual character or scope. It was worldly, national and temporal, yet spiritualized and interpenetrated by a religious element, as every nation should be, and the comforting addition is made to the promise that blessings shall come to other nations through this one that God is now founding in Abraham. “In thee shall all families of the earth be blessed.” Gen. xii. 3. As a pioneer in letters, civilization, the arts, commerce, and pure religion, the Jewish nation proved this to be true. To them also were committed the oracles of God, and so the Jews blessed all families of the earth.\*

So God's first promise to Abraham was made, the limits of the blessings set, and the whole ratified and concluded by a solemn covenant.

Fourteen years after the ratification of the first part of the covenant God appeared again to Abraham with new promises of more extended and spiritual blessings. A farther proof of Abraham's piety being developed during these years of worldly prosperity that the divine favor had given him, God is now ready to enter into covenant with him more fully and for spiritual favors of a widely extended bearing. He is now about to take Abraham out of the narrow circle of personal and family interests and connect him with a scheme of universal and spiritual blessing.

“When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me and be thou perfect : and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face ; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name

\* Nos iis adstipulamur, qui  $\text{אֲבְרָהָם}$  pro  $\text{אֲבְרָהָם}$  per semen tuum capiunt, ut Abrahamo hoc promittatur, fore, ut per ejus posteros omnes orbis terrarum populi fortunentur, adducendi ab illis ad veri Dei cultum. Rosenmuller, in loco.



shall be Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." Gen. xvii. 1—12.

In this second part of the covenant there is quite naturally an allusion to the first that reaffirms it, lest the second might seem to abrogate, supersede or essentially qualify the first. It is not an added assurance of personal salvation, for that had been settled many years before when Abraham "believed in the Lord, and he counted it to him for righteousness." It is not an addition pertaining to the worldly settlement and prosperity of Abraham, and his family and posterity, for all those arrangements had been determined and concluded in the first part of the covenant, now of fourteen years' standing.

We mark the first feature in this second part in the declaration, "I will make thee a father of many nations." Paul explains this as meaning that he should be "the father of all them that believe." "The promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. iv. 13. When any nation became a nation of believers, it would be counted as the seed of Abraham; and when many nations believed, as the English, the German, the French, the American, Abraham would be reckoned as their "father," in the spiritual sense and import of this part of the covenant. So Paul speaks to the Roman Christians of Abraham as the one "who is the father of us all."



Paul had only Jewish blood, and those Romans only Gentile blood in their veins, and yet the apostle makes it that they both have one father. This shows conclusively that the paternity foretold in the promise was spiritual and not carnal. The seed of Abraham was to be believers. "They which are of faith, the same are the children of Abraham."

Having promised such a seed to Abraham, so spiritual in character and so extensive in number, God now promises farther "to be a God unto thee, and to thy seed after thee." As the seed is spiritual this promise contemplates spiritual relations and blessings. It rises above the temporal favors of the earthly Canaan and brings God into a peculiar intimacy with a people separated unto himself. This was but extending to those who adopted the faith of Abraham and so became his "seed," the mercies that God secured to Abraham as a believer long time before. If any one will consider this promise as made to himself, and take Paul's declaration of its spiritual import, he will see at once that it transcends all worldly considerations, and forms close religious ties between himself and God. This provision, therefore, in the second part of the covenant, surpasses anything in the first, as much as the spiritual is more than the worldly, and the universal more than the national.

Again, this second part of the covenant differs from and surpasses the first in a specific provision for some not of the lineal descendants of Abraham. The first gave Canaan to the natural offspring alone of the patriarch, but the second is more liberal and expansive. "He that is born in the house, or bought with money of any stranger, which is not of thy seed." If any did choose the God and faith and society of Abraham they could be admitted to share in these covenant mercies, be they what they may. Thus early did God declare that the exclusiveness, with which he was pleased to surround the Jews, was national and not spiritual; and thus early did he provide for that large in-flowing of the Gentile world, that is to characterize the millennial glory of the church. "Not of thy seed." We note here how grace refuses limits. Temporal favors could have their bounds; "From the river of Egypt unto the great river, the river Euphrates"; and could be confined to blood-relations: "Unto thy seed have I given this land." But spiritual favors

would know no limits of kin or country. "Not of thy seed." Grace will have the range of the centuries, and sweep the wide earth. "Not of thy seed." That is the clause in the will by which we, Gentiles, come in to be heirs with him whom Paul calls "the heir of the world." The first will gave us not even a lot in Canaan. The second will provides for us "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven." So does the second part of the covenant with Abraham differ from and transcend the first, as offering heirship to the Gentile world.

It remains to notice a fourth point of difference between the first and second parts of the covenant, the rite of circumcision. "He that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not thy seed." This is a less significant though more obvious feature of the additional promise in the covenant. It is less significant as the seal is less than the thing sealed. It set apart the subject of it for sacred purposes, and was the claiming and reservation of the man and his seed unto God. The peculiarities of the rite point distinctly to the consecration of a family, a race, posterity. There is a silent declaration in it that God would have a seed to serve him. So he is particular to say to Abraham that it is not simply a seal of the covenant between him and Abraham, but "between me and thee and thy seed after thee in their generations." Therefore except when it is introduced for the first time as in the case of Abraham and of adult proselytes, it is not to the subjects an optional consecration. Their will is not consulted. They are to be given over ceremonially to God before choice is supposable in them. In the apostasy the whole race became unclean, aliens, and lost to God. Under the scheme of redemption God would constitute a kingdom for himself, having a visible outline and spiritual centre. Where he found true faith, a proper doctrinal and experimental basis, as in Abraham, he would require the entire consecration of the man and his infant offspring. He would make the family, not the individual, the foundation of his earthly kingdom: "thee and thy seed after thee in their generations." The family comes in and goes out on the responsibility of adult years. The pros-

elyte has come to years of discretion and goes in voluntarily, taking with him, however, his irresponsible and unchoosing children. So he, who is at heart apostate, ejects his family from God's earthly kingdom without their option. He takes the responsibility of withholding the rite of circumcision from the children of his house. So they are "cut off." The family in its seed and generations becomes again alien from God as its ancestors once were. This is family admission and family rejection. A marked feature of the rite is the respect it thus has to the posterity of the believer. So while circumcision sealed Abraham's covenant with God it sealed his seed in their generations to God.

Now this sacred sealing of men, and setting them apart from a worldly to a divinely constituted spiritual kingdom was never before distinctly done. It was not done under the covenant fourteen years before, or at any time preceding. That God had such a kingdom in Old Testament times must be agreed by all. We find it as a visible organization in the times of Christ. The prophets mourn over its decline, rejoice in its prosperity and glory in its millennial prospects. It is the spiritual centre of the Mosaic system, the church in the wilderness, the sacrificing body in Egypt. In brief, we trace it back to this covenant, sealed by circumcision, and we can trace it no farther. The New Testament, by a great variety of allusions, traces it to the same origin. Indeed, if a covenant ecclesiastical was not adopted at this time, and a church-state entered into, what was the nature, design or extent of that final clause or second part of the covenant? It was spiritual and not temporal; its embracing line was one of faith and not of blood; its seal was to be repeated from age to age on successive generations, and the limits of country assigned to the people thus under covenant and seal were not "from the river of Egypt to the great river, the river Euphrates," but "from sea to sea, and from the river unto the ends of the earth." Its seal of circumcision was preserved and applied as proselytes were gathered and the church enlarged, till we come down to the time of our Lord. So does the second part of the covenant with Abraham differ from the first; and so does the Old Testament present to us the church of God as one in its origin, nature, constitution and continuance.

There is another interpretation of the Abrahamic covenant, so opposite to the one we have given as to amount, we think, to a confirmation of our views. It is, so far as we remember, best set forth in the *Christian Review*, Vol. XIX. pp. 590, *et seq.* We insert the germ of it.

Declaring that the Messiah was promised to our first parents, it proceeds to speak of the covenant made with Abraham thus: "Of this covenant, like that of Eden, Christ was the exclusive subject," and the blessings of it were for the world, and not one nation merely. The "seed" promised to Abraham was Christ. "In thy seed shall all nations be blessed."

Thus "the locality of Messiah is fixed in a specified family. Nineteen centuries are yet to transpire before his advent upon earth; but when he does come it is of boundless importance that such evidence shall surround him as that it may certainly be known that he is the very Christ promised to Abraham. Faith in Christ is a primary condition of salvation. But who can believe any proposition, unless its truth is sustained by competent evidence. The measures adopted to identify Messiah when he shall appear, must be such as are complete, and will secure that end promptly. This is equally as necessary for the Gentiles as for the Jews, since he is alike the Redeemer of both, and as much of the former as of the latter. To secure fully this end, God made three covenants, which may now be noticed consecutively in the order of their occurrence."

"The first of these was that which secured to Abraham and his posterity, as a country, the land of Canaan," to keep them from mingling with other nations and so obscuring the line of descent. "A second covenant was made with Abraham, the covenant of circumcision, . . . twenty-four years after the original promise." . . . "All his male offspring were thus necessarily distinguished from every other people, having this covenant enstamped in their flesh, in the beginning of life. Their relationship to Abraham, and therefore to the promise that Messiah should come of his family, could never be disputed." . . . "The third covenant, having in view the same object with the two preceding, the identification of Messiah, was that of Sinai." . . . "In synopsis, it was written upon 'two tables of stone,' which Paul called 'The tables of the covenant.' In its enlarged form and with its various ordinances it extends through Exodus, Leviticus and Deuteronomy." . . . "All that was peculiar in these covenants consisted in their ordinances, ceremonies and forms, all of which were, as we shall see, types of better things under

the gospel. Their great moral principles were alike, and are necessarily the same under every covenant."

Here are three stupendous movements; the gift of Canaan to the Jews and their settlement in it; the consecration of a vast nation in their generations for two thousand years by circumcision; and the giving of the divine law as set forth in three of the largest books of the Bible. Notice the magnitude of each movement. It is more than four hundred years after the promise of Canaan before the nation enters it. They are about five hundred years in getting full possession of it. They occupy it less than three hundred when ten of the twelve tribes are taken into a returnless and unknown captivity. The other two tribes are saved with labor till the appearance of the Messiah. During all these twenty centuries this nation is marked and, according to the statement, made distinguishable from all others, by a seal enstamped in the flesh of every male child. A divine code, civil, social, moral and religious, is given to them, so minute, profound, and universally practical that it has both shaped and given the best elements to the legislation of all the leading nations since the days of Sinai, and with the exception of the incorporation of certain principles of immutable morality in the law, these three vast works were performed of God that the world might be able to "identify Messiah when he should come." We submit that God is wont to make a point by more direct processes. Such an array of measures to secure the attendance of witnesses savors too much of the complicated and expensive manœuvres of human tribunals. The isolation, the marking and the personal government of an entire nation for two thousand years, as it were putting them under bonds and keepers to appear as witnesses at the end of that time for "the identification of Messiah" has no congruity with God's simple and direct way of doing things. Moreover but a small fraction of all this array of pretended evidence was ever used. Those who were most inclined to use it, the scribes, were least inclined to profit by it and receive Jesus as the Messiah. When John the Baptist asked of our Lord whether he were the Messiah, Christ did not give him any of the evidences of his true character that this writer has gathered up with so wide a sweep. "Go and shew John again those things which ye do hear and see: the

blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And through the Christian world this reply to John has been the line of argument to "identify" Jesus as the Messiah. We use neither of the three sources of evidence indicated, except in minor and incidental ways.

If therefore this explanation of the Abrahamic covenant is the best that can be furnished to set aside the common views of it, farther controversy would seem needless. To obscure or ignore the foundations of the church of God as established and visibly organized with Abraham, it is here argued that the planting and training of the ancient church, the founding and preservation of the Jewish nation, and the giving and executing of the Sinaitic code were begun and carried on through two thousand years to furnish items of evidence that was little needed and less used. Is it then so extensive and so expensive a work to remove the ancient foundations and prepare the ground for a new church of God?

It is true that at one time the second provision in the Abrahamic covenant embraced only those who were embraced in the first, the Jewish nation. Then church and state were one in numbers and persons. Membership in the two was identical, and the seal of church-membership was at the same time the evidence of citizenship. Hence some have confused and confounded the two parts of the covenant, and taken the Abrahamic church and the Jewish nation to be one and the same body, with only different names. They have regarded the church as the mere envelope of Judaism, to be thrown aside when the contents were. It is strange that two institutions so wide asunder in their commencement, nature, constitution, and design should be confounded into one. The promise to found the nation and the promise to found the church were made several years apart, while the executions of the promises were four hundred and thirty years apart. "The covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul." Gal. iii. 17. Assuming, therefore, that the Jewish nation was not organized till the organization and adoption of its govern-

ment, there was this lapse of time between the commencement of the church and the commencement of the nation, a time sufficient, it would seem, to mark the two bodies as having separate existences. So either could expire without endangering the continued existence of the other.

The connection of the Abrahamic church with the organization and national polity of the Jews was only incidental, a connection as it were of contact merely and not organic. The one preceded the other in its organization four hundred years and more, was constantly embracing those outside of the nation, or imparting its blessings to them; and in its very structure declared that it was to endure with the continuance of the human race. The national organization, springing up four centuries later, and that adopted the church seal, was secular, and of limited continuance. Its end was but the beginning of enlargement and prosperity to the other. So soon as the incidental and restraining connection between the Abrahamic church and the Jewish nation was broken off by the divine abandonment of the latter, and "the middle wall of partition" was broken down, the church burst forth and spread on every side in the full force of its Messianic spirit, and in glorious fulfilment of evangelical prophecy. The pentecostal ingathering of three thousand, when "the Lord added to 'the church' daily such as should be saved" was but the first sheaf from the illimitable harvest-field, between which and the reapers the Jewish nation had been so long standing. When the miraculous and gracious display of that day amazed the curious multitude, Peter explains it by saying: "This is that which was spoken by Joel the prophet." To what church were those three thousand added but to that ancient church of God whose glory and enlargement Joel anticipated and predicted? If we would understand Abraham and the New Testament references to him and his covenant, or if we would understand God in his ecclesiastical polity in this world, we must keep a clear distinction between the founding of the Jewish nation and the founding of the visible church of God.

Paul says that the gospel was preached to Abraham, and our Saviour says: "Abraham rejoiced to see my day, and he saw it and was glad." His faith, then, was in Christ, and he was justified by faith. He made a profession of religion, and so



became the head of a covenant body of believers. This covenant body had "the oracles of God," "the adoption," and "the covenant," and "the service of God," and "the promises," and is called "the church of the living God." God calls himself "their God," and he calls them "his people." The early members of that confederation are said to have "died in the faith." And it was a faith that laid hold on heaven, and not Canaan; for they "confessed that they were strangers and pilgrims on the earth," and "desired a better country, that is, a heavenly." Here are all the elements of a church and the marks of church-membership: a proper creed, a confession of it by godly men united under it, a covenant and seal between them and God, the seeking of a heavenly country, dying in the faith, and entrance into a city that God had prepared for them. So those who believed and were blessed with believing Abraham in the Abrahamic covenant were in every proper sense the church of the living God. So God in his covenant with Abraham did constitute the visible and universal church.

We have confined ourselves in this discussion to two points: the origin and the constitution of the visible church. As to its origin we find that it began with Abraham under the special interposition of God. In its constitution these principles develop themselves as essential and fundamental: The acknowledgment of God and his authority as supreme; faith in Christ as the Messiah; a confession public of that faith; a public dedication to God, under covenant and seal, of one's self and household; and acts of public worship. There are other questions pertinent to this discussion and growing out of it that our limits alone forbid us to examine. Whether God has discontinued that Abrahamic church: whether he did ever constitute another; whether it and the Christian church are identical; whether in the Christian as in the Abrahamic church the basis is the family rather than the individual; what became of the old olive-tree when some of the branches were broken off; into what the Gentile scions of the wild olive are grafted; how the promises and prophecies concerning the latter day glory of the ancient church can be fulfilled if that church ceased at the inauguration of the Christian church—these are legitimate and irresistible questions arising from our discussion, that it grieves us to leave in silence.



## ARTICLE II.

## MEDIÆVAL WORSHIP.

*The Voice of Christian Life in Song; or Hymns and Hymn-Writers of Many Lands and Ages.* New York : Robert Carter & Brothers. 1859.

*Lyra Catholica: containing all the Hymns of the Roman Breviary and Missal, with others from Various Sources: etc., etc.* New York : E. Dunigan & Brother.

A SINGULAR contrast of true and false religious feeling runs through the forms of worship, public and private, of the church of the Middle Ages. Rich in the inheritance of the devotional treasures of the past, even back to the earliest Greek and Latin hymns and liturgies, it added to these many devout effusions in the spirit of a like pure and childlike faith and love. But along with these is mingled a strain of unchristian and idolatrous devoteism which, it would seem, could not proceed from the same fountain. If it did not, nevertheless the streams run on in parallel channels; or rather they blend and interplay in the same current, as the clear and the turbid waters of different tributaries sweep together along some of our Western rivers. Two religions of extremely unlike qualities appear as if married at the altar of the church. We have what we accept undoubtedly as the fruit of the renewing Spirit giving forth its emotions and aspirations in the hymns and homilies of a Bernard and the men of his stamp; and interspersed with these clusters of the true vine, we have grapes of the degenerate plant of a strange vine tasting more of the fields of Sodom or Babylon than of Eschol. We have the yet more perplexing fact, that saintly souls, who could so exquisitely relish the "Tersanctus" and the "Gloria in excelsis" as a medium of worship, could even tolerate, much more apparently enjoy, the mottled piety and superstition of the "Stabat Mater dolorosa," and the "Marian Te Deum." It is easy to understand that a merely formal worshipper might (as now) find a pleasurable excitement in those

ancient litanies of an uncorrupt period; but the reverse is a curious and withal not a little serious enigma in religious experience. Authority, prescription, the assimilating force of a mighty and almost universal ecclesiasticism will help to explain the riddle—which, however, is not especially our present purpose; but rather to give some illustrations of the unequal yoking of these divergent yet consorting elements in the church-life of those times.

The devotional poetry of that date turns largely upon the incidents and scenes of sacred story which had inspired the Christian muse from the apostolic age. In the best of these mediæval compositions there is less of lyric compactness and fire than in those of an earlier and simpler culture. The writers elaborate their thoughts into a more rhetorical amplitude and finish. Instead of suggesting an allusion and leaving it as if but half unveiled in its appealing gracefulness, they are careful to draw it out into all the various lights and postures which it will bear, thus enfeebling the conception by this greater extension. This is the general fate of poetry in its progress from the artlessness of a primitive, to the educated style of a later, social development. Two poems written about five hundred years apart, and each a good specimen of the best effusions of its time, will show the different mode of handling the same subject. The first is the “*Veni, Creator Spiritus*” of Gregory the Great in the sixth century. It is beautiful in a colorless, puritan simplicity.

“Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire.

“Thou the Anointing Spirit art,  
Who dost thy sevenfold gifts impart.

“Thy blessed unction from above,  
Is comfort, life, and fire of love.

“Enable with perpetual light  
The dulness of our blinded sight.

“Anoint and cheer our soiled face  
With the abundance of Thy grace.

“Keep far our foes, give peace at home:  
Where Thou art guide, no ill can come.

“ Teach us to know the Father, Son,  
And Thee, of both, to be but One.

“ That through the ages all along,  
This may be our endless song ;

“ Praise to thine eternal merit,  
Father, Son, and Holy Spirit !”

There is a choral swell in these short stanzas, like words fitted in massive, sententious fulness, to the measures of a great anthem. They contain the whole appropriate thought, but with no dilution. The next poem is by Robert of France, (son of Hugh Capet) the king Edward VI. of that country in pious gentleness of spirit. This monarch was certainly an exception to crowned heads in the saintliness of his nature. His hymn, “ Veni, Sancte Spiritus,” was written not far from the beginning of the eleventh century. It is very faultless ; but we at once feel the unlikeness of its tone to the preceding.

“ Holy Spirit, come, we pray,  
Come from heaven and shed the ray  
Of Thy light divine.

“ Come, Thou Father of the poor,  
Giver from a boundless store,  
Light of hearts, O shine !

“ Matchless Comforter in woe,  
Sweetest Guest the soul can know,  
Living waters blest.

“ When we weep, our solace sweet,  
Coolest shade in summer heat,  
In our labor rest.

“ Holy and most blessed Light,  
Make our inmost spirits bright  
With thy radiance mild ;

“ For without Thy sacred powers,  
Nothing can we own of ours,  
Nothing undefiled.

“ What is arid, fresh bedew,  
What is sordid, cleanse anew,  
Balm on the wounded pour.

“What is rigid, gently bend,  
On what is cold, Thy fervor send,  
What has strayed, restore.

“To Thine own in every place  
Give the sacred, sevenfold grace,  
Give Thy faithful this.

“Give to virtue its reward,  
Safe and peaceful end afford,  
Give eternal bliss.”

No truer genius or more consecrated spirit lived in those times than Bernard of Clairvaux — saint, monk, theologian, hymnist. Fervid, eloquent, orthodox as Augustine, he was the most effective preacher of his day, and its unflinching champion of the ancient creeds against the subtle, lax philosophy of Abelard, the leading new-school-man of that century. A man of iron in the armor of his polemical logic, the tenderness of almost a woman gushes from his lips and pen, in conversations, letters, and devout meditations. Born of a noble house and accomplished in the politest manners of his rank in society, no hermit of the cell ever put himself under a more absolute discipline of restraint than did this head of the recluses in the valley of Wormwood — *vallis absinthialis* — which the pious industry of his order at length converted into a paradise of physical and moral beauty. In battling for the church, he was another knight of the lion-heart. Historical critics have been in the habit of charging him with an overweening ambition, as well as an unrelenting dogmatism. But his ambition was not a personal selfishness. His zeal was for the temple of the Lord, which was his chief joy though full of idols. Over these abominations standing in the holy place he might weep in secret; but the vow was upon him to defend, against all challengers, the ecclesiastical establishment which wore to his imagination the crown and glory of apostolic benediction in spite of its errors. Bernard was a monk with all his soul. He was an enthusiast in religion. Says Neander:

“He did not consider the highest aim of the Christian life as genuine Christianity required that he should do — the humanization of the divine, the ennobling of all that is human by a divine principle

of life—but a stage of Christian perfection above the purely human ; a soaring upward of the contemplative spirit, that leaves all that is human behind it. The highest, to his apprehension is not that which is to be reached by the harmonious development of all the powers of man's nature ; but it is the rapture of inspiration, which, overleaping all intermediate stages, antedates the intuition of the life eternal. The greatest man (says Bernard) is he, who despising the use of things and of sense—so far as human frailty may be permitted to do so—not by a slowly ascending progression, *but by a sudden spring*, is sometimes wont to reach in contemplation those lofty heights. . . . At this last stage, the man attains immediately to that which is the aim of all aims, the experience of the divine."

But he did not, like our modern mystics of the "second conversion" school, stultify himself with the notion of personal sinlessness.

"No one is without sin. Sufficient for all justification to me, is the faith that He is gracious to me against whom I have sinned. All that he has decreed not to impute against me, is as if it had never been. Not to sin is God's righteousness ; God's forgiveness, the righteousness of man." \*

A nature so essentially poetic and devotional could not fail to enrich the church with sacred song. His verses breathe the impassioned ardors of many of Charles Wesley's effusions. We can give the whole of no one of his pieces, but here are the concluding stanzas of the "Salve caput cruentatum," out of which has sprung the hymn in use in our churches beginning—"O sacred head now wounded." The original form is much longer. It overflows with tenderness.

"Yet, in this Thine agony,  
Faithful Shepherd, think of me ;  
From whose lips of love divine  
Sweetest draughts of life are mine,  
Purest honey flows.  
All unworthy of Thy thought,  
Guilty, yet reject me not,  
Unto me Thy head incline,  
Let that dying head of Thine  
In mine arms repose !

\* Neander's *History of the Christian Religion and Church*. Vol. IV. pp. 371 and 509.

“ When my dying hour must be,  
Be not absent then from me ;  
In that dreadful hour, I pray,  
Jesus come without delay ;  
See and set me free !  
When thou biddest me depart,  
Whom I cleave to with my heart,  
Lover of my soul be near,  
With thy saving Cross appear,  
Shew Thyself to me.”

Another of Bernard's hymns, the “*Jesu Dulcis*,” is only a loving refrain, in a score of stanzas, of the apostle's “*Come Lord Jesus*.” Thus it closes.

- “ Then come, oh come, thou perfect King,  
Of boundless glory, boundless spring,  
Arise, and fullest daylight bring,  
Jesus expected long !
- “ Fountain of mercy and of love,  
Sun of the Fatherland above,  
The cloud of sadness far remove,  
The light of glory give !
- “ From God's right hand, Thy rightful throne,  
Return, Beloved, to thine own :  
Thy victory has long been won,  
Oh, claim Thy conquest now !
- “ The heavenly choirs Thy name do greet,  
And ever more thy praise repeat ;  
Thou fillest heaven with joy complete,  
Making our peace with God.
- “ Jesus has gone to heaven again,  
High on the Father's throne to reign,  
My heart no more can here remain,  
But after him has flown.
- “ We follow Thee with praises there,  
With hymn and vow and suppliant prayer ;  
Grant us, O Lord, with Thee to share  
Thine own celestial home !

The translations which we use aim rather at faithfulness to the text than smoothness of versification. The original versions

have a charm to the practised eye which is quite untransferable to another tongue. We have the names of other hymn-writers, of whom we scarcely know more than the name; and it is quite impossible to decide with certainty upon the authorship of their respective productions. Peter of Clugny, Thomas à Kempis, Adam of St. Victor, are credited with some of the best of these compositions. Their hymns, like Bernard's, exhibit less of the morbid, monkish religious mood than those of most of their contemporaries. The following anonymous pæan is worthy the harp of the Abbot of Clairvaux.

"Allelulia! sweetest music, voice of everlasting joy!

Allelulia is the language which the heavenly choirs employ,  
As they ever sing to God,  
In that pure and blest abode.

"Allelulia! joyful mother, true Jerusalem above!

Allelulia is the music which thy happy children love;  
Exiles, tears our songs must steep;  
Oft by Babel's streams we weep.

"Allelulia cannot ever be our joyous psalm below;

Allelulia! sin will cross it often here with tones of woe;  
Many a mournful hour we know,  
When our tears for guilt must flow.

"Therefore, 'mid our tears still praising, grant us, blessed Trinity,

Thy true Paschal Feast hereafter, in the heavenly home to see,  
Where our song shall ever be,  
Allelulia unto Thee!"

These bright and jubilant expressions of Christian hope give us one, and a very engaging type of the spirit of the mediæval worship. But this is not its predominant aspect. The writers of its devotional forms do not generally thus exhibit the filial and confiding love which casteth out fear. There is a large element of fear in their love—the fear which has torment. 1 John ix. 18. They were mostly monks or other recluses. Their mode of life shut out the sunshine of both earth and heaven from too many of their daily hours. They were sad and solemn thinkers of the misery and guiltiness of earth, with too dim an apprehension of that fulness of grace which more than atones for man's deepest depravity. There was a taint of

the old Gnostic falsehood in this universal monastic spirit—that the very substance of the material creation was impregnated with sin, and a bitter animosity was thus fostered against the body and all its outlying dependencies as if at war with the soul's true destiny. This nourished a servile state of mind. The chain, the scourge, the brand of bondage were far oftener in the thoughts of those penitential devotees than the crown, the harp, the new name of the emancipated freedman of the Lord.

They looked over the world and along the track of history, and saw its terrible moral conflicts, its sins, delusions, oppressions, in a word, its ruin. They looked inside their own hearts and found that ruin there. They read in their sacred books more of the wrath than of the mercy of God. With their conceptions of purgatorial pains and the fires of perdition there was mingled no little of the physical grossness of the pagan mythology. Their education, and the whole tendency of the times, was slavish. A pack of hunting hounds was always scenting along their path—apprehension, dread, terror, making a closer or a slacker pursuit; but seldom was the tone of the deep bay-ing out of their ears. The rod of an avenger was on their soul lying under the frown of its own moral condemnation which it felt to be only the faint shadow of the indignant aspect of infinite truth and justice. This inward accusation it was which armed the outward forces of nature with their power to terrify. It is pitiable to think how morbidly those men and women lived who had come almost to believe religiously that not an agent in the universe but frowned upon them a thousand fold oftener than it smiled; and that not a propensity of their constitution had been implanted in them for any other purpose than to be remorselessly eradicated. The dungeon-like dismalness of their comfortless cells was but too exact an emblem of their inward habitual gloom. No window must pierce the blank wall to give them an outlook towards the glorious sunlit ranges of their Alpine land, because forsooth they did not build their monks' home in that region of unrivalled sublimity for the purpose of looking at mountains!

The effect of this traditional austerity upon their pious affections and the literary expression of them, is obvious in their



hymns and prayers. The "Dies iræ" for example does not catch the severity of its sombre coloring exclusively from the fearful subject which it treats; but largely also from the life-long feeling which its anticipation had inspired in the earnest soul of the author of this impressive poem. Our readers who can appreciate the dirge-like swell and rythm of the original, probably have secured a copy of it among their classic treasures. This checks our transfer to this page of a part at least of these massive and sonorous Latin stanzas. Thomas of Celano, of the thirteenth century is supposed to be the writer of this poetical meditation, for it is not a description of what is indescribable, but a profoundly affecting self-colloquy in view of the day of final judgment. Its author was surely a sincerely devout Christian; but the marks of the spiritual flagellant are cut deep into its almost writhing language.

"Lo, the Day of Wrath, the Day  
Earth and heaven melt away,  
David and the Sybil say.

"Stoutest hearts with fear shall quiver,  
When to Him who erreth never,  
All must strict account deliver.

"Lo, the trumpet's wondrous pealing,  
Flung thro' each sepulchral dwelling,  
All before the throne compelling.

"Nature shrinks appalled, and death,  
When the dead regain their breath;  
To the Judge each answereth.

"Then the Written Book is set,  
All things are contained in it,  
Thence each learns his sentence meet.

"When the Judge appears again,  
Hidden things shall be made plain,  
Nothing unavenged remain.

"What shall I unworthy, plead?  
Who for me will intercede,  
When the just will mercy need?

“King of dreadful majesty,  
Who sav’st the saved, of mercy free,  
Fount of pity, save thou me!

“Think of me, good Lord, I pray,  
Who trodd’st for me the bitter way,  
Nor forsake me in that Day.

“Weary sat’st Thou seeking me,  
Died’st redeeming on the Tree;  
Not in vain such toil can be!

“Judge avenging, let me win  
Free remission of my sin,  
Ere that dreadful Day begin.

“Sinful, o’er my sins I groan,  
Guilt my crimson’d face must own,  
Spare, O God, thy suppliant one!

“Mary was by Thee forgiven;  
To the thief thou open’dst heaven;  
Hope to me, too, Thou hast given.

“All unworthy is my prayer;  
Gracious One, be gracious there;  
From that quenchless fire, oh spare!

“Place Thou me at Thy right hand,  
’Midst Thy sheep, oh make me stand,  
Far from the convicted band.

“When the accursed condemn’d shall be  
Doomed to keenest flames by Thee,  
’Midst the blessed call Thou me.

“Contrite suppliant, I pray,  
Ashes on my heart I lay,  
Care Thou for me in that Day!”

We preferred not to break the flow of this on the whole excellent version of this poem by any criticism suggested by comparing it with others. But here we will give a couple of the Latin triplets, the seventh and eighth, and in a note, append the authorized translation by Crashaw, out of the “*Lyra*

Catholica," which throughout is a spiritless dilution of the original.

"Quid sum miser, tunc dicturus?  
Quem patronum rogaturus,  
Cum vix justus sit securus?"

"Rex tremendæ majestatis,  
Qui salvandos salvas gratis,  
Salva me, fons pietatis." \*

The author of this hymn lingers over his theme with a kind of fearful fascination unrelieved by enough of Christian assurance to prevent a painful effect on the reader's mind. To us, the condensed force of it is far more inspiring of religious feeling, and is a much truer expression of a wholesome sense of the affecting interests involved in that coming event, as Scott has rendered it into the "Hymn for the Dead" in the "Lay of the Last Minstrel."

"The day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?  
When, shrivelling like a parched scroll,  
The flaming heavens together roll;  
When louder yet, and yet more dread,  
Swells the high trump that wakes the dead;  
O! on that day, that wrathful day,  
When man to judgment wakes from clay,  
Be THOU the trembling sinner's stay,  
Though heaven and earth shall pass away."

During all these ages an element was mingling itself with the church devotion which continually vitiated its spiritual life with a large admixture of sensuous love. The virgin-worship of the

\* "Ah! thou poor soul, what wilt thou say?  
And to what patron choose to pray?  
When stars themselves shall stagger, and  
The most firm foot no more shall stand.

"But Thou giv'st leave dread Lord, that we  
Take shelter from Thyself in Thee;  
And with the wings of thine own dove,  
Fly to the sceptre of soft love."

—a specimen this of interpreting *out of* as well as *into*, which we rarely have seen paralleled.

papacy is a curious and mournful study. Traces of it long antedate this period. It sprung from various causes. F. W. Robertson finds one, if not the chief, of these in the natural demand of mankind for a whole humanity in the incarnate Deity; and as he considers that Christianity has represented to us only a masculine Christ, the Romanists have sought to supply the feminine side of the divine-human in the deification of Mary.\* This may be so: and yet there seems to us to be scarcely less of feminine gracefulness and tenderness in the Jesus of our gospels than of manly strength and assertion. Perhaps in uninspired Christian writings these features of the Saviour have not been adequately distinguished. We do indeed feel the need of maternal as well as paternal love in the Being of our worship: and we think that those who draw near to that august Person in spirit and in truth can realize the presence of these qualities in him without the aid of Mr. Parker's peculiar mode of invocation: "O Thou who art Father and Mother to the civilized man and the savage."† Writers upon this subject, like Leicester Ambrose Buckingham,‡ for example, have made all that the facts will justify, and possibly a little more, out of the ameliorating and humanizing influence of this virgin-worship upon the domestic and social relations of life: and the effect of this may have reacted to strengthen that "veneration of the mother of God." But a mightier impulse to this idolatry came out of a prurient admiration of female attractions — the soft, luxurious, yielding womanly nature — idealized in the young Jewish mother. It was a fascination of physical as well as spiritual charms appealing to passion more than to moral affection, in the great masses, permitting, nay, stimulating an earthly, most subtle intoxication of the senses in imaginary pleasures under the semblance of devout aspirations. With this sensuousness, an apprehension was blended through the more thoughtful classes, that some advocacy beside that of the sinner's only Mediator would be wanted to ensure absolution to offenders from God. They were afraid to trust their souls to Christ alone for redemption: they must engage on their side the

\* Sermons, second series, XVIII, XIX.

† Prayers by Theodore Parker, p. 78, *et al.*

‡ The Bible in the Middle Ages; London, 1853. pp. 233, *et sq.*

pleading persuasiveness, the maternal authority, of the divine woman, too, to make all safe for the judgment.

“O Mother of mercy!  
O Star of the wave!  
O Hope of the guilty!  
O Light of the grave!  
Through Thee may we come  
To the haven of rest;  
And see Heaven’s King  
In the courts of the Blest!”

Hence the logical necessity to endow her with really deific attributes, so far as her created nature would allow. “Therefore many began already to set apart for this glorification of the Virgin Mary a particular festival — the festival of the Immaculate Conception. But voices of influence and authority protested against such an innovation, and of the dogma lying at the bottom of it.” \* Among these Bernard was particularly decided. If Mary was conceived without sin, then, says he, her ancestors must have been by parity of reasoning, which is absurd. It is giving to the creature an honor which pertains only to the Creator. But it is easier to open the door to corruption than to check its flow. The Christ-mother became an inseparable companion of the Christ in the thoughts, the devoteeism of the church of the middle ages. And the relative importance of the two to man’s salvation in the popular regard, is nearly intimated if not precisely, in the countless Madonna pictures which belong to these times — the mother in full, mature loveliness, fondling the infant; wisdom and strength in parental ripeness taking care of the dependent feebleness of the babe. The “*Stabat Mater*” embodies this tendency of the general spirit of the age in its least apparently objectionable form.

“At the Cross her station keeping,  
Stood the mournful Mother weeping,  
Close to Jesus to the last:  
Through her heart, his sorrow sharing,  
All his bitter anguish bearing,  
Now at length the sword had pass’d.

\* Neander’s History; Vol. IV. p. 331.

“ Oh, how sad and sore distress'd  
Was that Mother highly blest  
Of the sole-begotten One !  
Christ above in torment hangs ;  
She beneath beholds the pangs  
Of her dying, glorious Son.

“ Is there one who would not weep,  
Whelm'd in miseries so deep  
Christ's dear Mother to behold ?  
Can the human heart refrain  
From partaking in her pain,  
In that Mother's pain untold ?

“ Bruised, derided, cursed, defiled,  
She beheld her tender Child  
All with bloody scourges rent ;  
For the sins of his own nation,  
Saw him hang in desolation,  
Till His Spirit forth He sent.

“ O thou Mother ! fount of love !  
Touch my spirit from above.  
Make my heart with thine accord :  
Make me feel as thou hast felt ;  
Make my soul to glow and melt  
With the love of Christ my Lord.”

In these “ Vesper ” stanzas and through the “ Matins ” and the “ Lauds ” which continue and close this hymn, the genuine pulse of maternal sorrow throbs so strongly that we half forget the impiety of its whole conception. Unconsciously to himself, as we are willing to believe, yet most adroitly if with design on his part, the author turns the interest of the scene almost entirely from the Son to the mother, making her the object of central and absorbing regard. Over and over again she is invoked in prayer for blessings which Deity alone can bestow ; while to the Saviour but a single petition is addressed. She is the object of faith rather than the Redeemer, standing between the soul and him even in the hour of his sacrifice for the sin of the world. Her living grief eclipses his dying anguish. This false religionism runs through countless of these compositions addressed not only to the Virgin, but to the Magdalene, the saints, the personified implements of the crucifixion, and nearly every thing upon which a supplication or a compliment could be

hung. Mary, however, is the universal presence and paragon of this homage. She is never forgotten. She overtops the Triune glory in her apotheosis. Her powers are celebrated to the length of outright profanity. Her worship is carried to the boldest of blasphemy. The reader will hardly accredit the undeniable and undenied fact that the following version of the *Te Deum* of Mary is an authentic part of the religious service of the church of Rome during the dark days which preceded the Reformation. Nor is this the only instance of a travesty, in her favor, of what was originally an ascription of adoration to the Supreme God. We give the version of that ancient sublime anthem, thus parodied, as a part of the justification of the men who at length, by a spiritual necessity, were driven to separate themselves from the communion of such incurable superstition.

"We praise thee, O Mother, we acknowledge thee to be the Virgin.

Thee, Star of the Sea, the splendor of the Eternal Father illuminates.

To thee all Angels cry aloud, the Heavens and all the Powers therein.

The Cherubim and Seraphim, with us, with lowly voices proclaim,

Virgin, Virgin, Virgin of virgins without peer:

Before the birth (of Jesus,) during the birth, and after the birth.

Thee, glorious Virgin, the ranks of Apostles and Prophets praise.

Thee the Martyrs testify to be the Mother of their Lord.

The holy Church throughout all the world doth acknowledge thee

Mother of an infinite Majesty,

Venerated Bride of God, knowing not man, conceiving only by the Holy Spirit.

Thou art the Queen of Heaven, thou art the mistress of the whole world.

Thou, to deliver fallen man, didst clothe in flesh the Son of the Highest;

When thou had'st overcome the sharpness of death, thou didst bring forth the Life from thy glorious womb.

Thou art the Mother of the Son who sitteth at the right hand of God, who is the judge of quick and dead.

We therefore pray thee, help the servants of Christ redeemed by the precious fruit of thy womb;

Make them to be numbered with thy saints in glory everlasting.

O Lady, save thy people: let the heritage of Christ be saved by thee.

Govern them, and lift them up forever.

Day by day we bless thee, and praise the name of the Highest, who made thee highest.

Oh, most worthy of all praise, deign to be praised by the most unworthy.

Have mercy upon us, O Lady, Mother of Mercy.

Let the mercy of thy Son be upon us, O Lady, on us who call on Him.

In thee, O Lady, have I trusted; let me never be confounded."

One can hardly repress the prophet's woe, on finishing such a recital as this : " Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord ! " The depth of this apostasy is appalling. Yet several things should be remembered. This revival of paganism had crept very gradually back into the church. It was like the accretion of a coral reef under a calm summer wave. Good men did not see whither it was tending until the fatal work was done. They fancied also that, in some way, honor was conferred on the Son by this magnifying of the mother. They did not look on this wide departure from the primitive worship, as we do, through the clear light of a protestant culture ; they saw these objects through the colored, hazy, sensuous atmosphere of traditionary sentiments, of ritualistic deflections, authorized by venerable authority, consecrated by immemorial precedent, however foreign to the written word. That word was not their guide and preceptor as it is ours. There was sound and earnest piety, generous, noble, self-denying enthusiasms, mixed with all this error in doctrine and practice ; but it had listened to a Circean spell and drunk a Circean cup. The age was warped away from a Christian simplicity, yet there stand its glorious cathedrals—true houses of God in the ideal of their builders—memorials not of art-vanity or ambition, but of such a desire to lift high a temple worthy of the eternal King as we should gladly see returning, in other more timely forms, to our own days. It is impossible to walk through and around the great sanctuaries of York, Strasburg, Cologne, Westminster, and their many compeers in solid magnificence, to mark their towering height, tree-like, branching pillars, sumptuous chapels, chancels, corridors, dim, mysterious aisles, bold, daring spannings of vaulted roof, bolder and more daring elevations of cloud-piercing spires ;—one cannot grasp the strength and splendor of this sacred architecture and remember that it was piled up in those august forms, not for man's praise but for the honor of man's Maker and Lord, and not respect, nay warmly admire the devout sentiment from which it sprung, far as it had wandered into an idolatry of the material and the sensual. One thing, which is the curse of our forms of worship, was not there—a cold, careless, supercilious, rationalistic indifference



to religious acts and interests. If they were wrong, they were earnest in their service. If they did the work of the Lord mistakenly, they did not do it deceitfully. We have no such feelings of unqualified rebuke for even the mariolatry of the thirteenth century, as turned us away in utter disgust from the perusal of the large marble slab in the Tribune of St. Peter's, on which the present Pope has caused to be inscribed the solemn inauguration of the dogma of the "Immaculate Conception of the Blessed Virgin" in this second half of the nineteenth century. Even the charity of a Sir Thomas Browne, one would say, must be gravelled at a folly so gratuitous and out of date: "I could never hear the Ave Mary bell without an elevation" (writes the author of *Religio Medici*) "or think it a sufficient warrant, because they erred in one circumstance, for me to err in all, that is, in silence and dull contempt: whilst therefore they directed their devotions to her, I offered mine to God, and rectified the errors of their prayers, by rightly ordering mine own." This closing hint is admirable. But the days are gone forever when Christian men can throw a very large cloak over these abominations standing in the holy place.

---

### ARTICLE III.

#### STANLEY'S EASTERN AND JEWISH CHURCHES.

*Lectures on the History of the Eastern Church:* with an Introduction on the Study of Ecclesiastical History. By ARTHUR PENRYN STANLEY, D. D. New York: Charles Scribner. 1862.

*Lectures on the History of the Jewish Church.* Part I. Abraham to Samuel. By ARTHUR PENRYN STANLEY, D. D. With Maps and Plans. New York: Charles Scribner. 1863.

DR. STANLEY is quite a voluminous author. His first work was the "Life and Correspondence of Thomas Arnold," which has taken rank as one of the standard biographies of the age, and which sets forth with rare accuracy the life of a won-

derfully active man. The second was "Sermons and Essays on the Apostolic Age." He then published a memoir of his father, the late Bishop of Norwich. This was followed by a "Lecture on Modern History"; and this by a work entitled "Historical Memorials of Canterbury." In 1856, he published the well-known volume on biblical researches — "Sinai and Palestine." He has since written a commentary on the Epistles to the Corinthians. His last two works head this article.

He has been known thus far as the eminent pupil of Arnold. He belongs to that school in the English Church which was originated by Coleridge, who in one sense is the father of all the biblical scepticism which, in our very mother English, has suddenly come upon us like a flood. To this school belong the Seven Essayists. It is known as the Broad Church party. Dr. Stanley has not gone the lengths of this school, like Bishop Colenso. But it is evident from every volume which he has published that his sympathies are with the most inquisitive and daring of modern scholars. He quotes them, commends them, relies upon them. Few will admit that Arnold, Coleridge, Maurice, Hare, Jowett, Temple, and Colenso are sound evangelical divines: Dr. Stanley refers to them as if their opinions were to stand for truth. This makes us feel cautious in receiving the strong statements which abound in these last two volumes. There is a degree of unsoundness in the man which we must be on the watch for. It is well in the outset to understand his position. Then we can make allowance for his opinions. But this school of theology has an attractiveness which some other schools might safely imitate. It lends to theology the grace and finish of a cultivated literary taste; it is in deep sympathy with the vital questions of this age; it is trying to cure the religious diseases with which the age is sick: but to us the cure is worse than the disease. Strip off the glitter of literary refinement, and you find that the cure is to be effected by a carefully medicated poison which only increases the natural fever. Take up any one of the numerous expositions of the "Essays and Reviews" and you can see what this poison is. Now Dr. Stanley, with all his fine and accurate scholarship and his noble sympathy is unmistakably one of those men who are trying to doctor the Bible with all the suggestions of modern opin-

ion. His position, as developed in the Jewish church, is this : strip the Bible of everything which is not beyond the reach of doubt. Let the Bible enter into combat with these new thinkers ; we have nothing to fear. We cannot agree with him. The Bible must be read and studied with that reverence which is the human counterpart of the spirit in which those revelations were given. When you go to the Bible in a coarse worldly spirit, you miss the spiritual teaching which it was written to supply. Dr. Stanley writes like an honest man ; he is no doubt sincere in his convictions ; he would strike the *via media* of theological differences ; but in a time like the present, he inclines to the other extreme ; he has too much feeling to take a middle view ; he stands committed to a party, in spite of his catholic sympathy.

Yet when we have explained his position, we have said the worst. Let us turn now to some of his excellences, as a historian. He is unquestionably a successful author ; and this success is not based upon his open ear to heresy. It is a solid and real success. And he has won nearly all his reputation as a historical scholar.

One element of this success is the living, active spirit which glows through his pages. He is not buried beneath his books. He wears all his "weight of learning lightly like a flower." He writes with the freedom of a man of the world. Though upon subjects out of the range of ordinary sympathies, his writings are popular. They interest every one. He has brought so much genuine human feeling to his task that we listen to the story with unflagging interest. His writings will always have a certain standard value, because, like Burns, and Burke, and Bacon, he has written upon important subjects with the feelings common to all men. Again, he writes with a full head ; he is well informed not only upon his special topics but upon those even remotely relating to them. He writes as if no information were beneath him. And he writes too, if we may say so, without prejudice. Truth to him is truth, whether found with Calvin or Laud. There is nothing narrow in the man. His sympathy with modern doubt is perhaps in part owing to his desire to let the truth shine in upon him from every quarter. And this catholic sympathy is indispensable to a historian of the church.

However much he may incline to the Broad Church, he does not write in the interest of any party. He writes like the pupil of Arnold and the son of Bishop Stanley. Again, he is a literary artist. Compare his lectures with the lumbered and artless pages of Fleury. In the one there is skill in the arrangement of topics; you have a series of pictures; the narrative is full of life: in the other, there is childish diffuseness, an absence alike of varied knowledge and literary skill. Undoubtedly it is easier to write cursorily; but he who makes a carefully finished narrative, with every fact in its proper place, with the side-lights of contemporaneous history nicely adjusted, and who infuses his pages with the spirits of a man who is alive to all things going on in his own day, presents a story which will not need to be told again. Lord Macaulay was not a more skilful master of rhetorical effect than Dr. Stanley; but the latter never wearies you with antithesis and glitter; yet we have heard the criticism made that even Dr. Stanley had sometimes, like the late historian, missed the truth to make a point. It is, indeed, the tendency of all those who write for pictorial effect to strain important facts and often give them an imaginative coloring. He is thought also to have specially slandered the character of Arius in the Eastern Church by quoting largely from a prejudiced writer, and to have filled in his character with spurious incidents; but Arius would hardly be known to us personally were it not for Epiphanius; he is simply unfortunate in being known to us through an enemy. No doubt many such charges could be substantiated, had one the leisure to look up the proofs; you can find them in all writers. As specimens of his literary skill we refer to his lectures on the Council of Nicaea, to his contrast of the Bible with the Koran, and to his sketch of Deborah.

In point of style he is open to much criticism. He uses too many Latinized words. It is no easy matter to read his writings aloud. He uses these words when plain Saxon would express his meaning quite as well. They mar a style otherwise racy and idiomatic. They turn your mind from the thought to its expression, which in the best writing is never the case. You seldom think in reading Ruskin how easily he is expressing himself, because he uses almost your own language with such inimitable ease: but in Stanley you often wish some words were

out of the way ; they are stumbling-blocks to the meaning ; they hide the sense. He has not the highest ease of expression ; his fault might be called scholastic stiffness. This seems strange in one whose writings throb with so much human feeling. This stiffness belongs to all his writings ; but we are glad to see some improvement in his *Jewish Church*.

We have also often paused to mark the spirit of philosophy in which his writings abound, that strong philosophy of common sense which belongs to the best English minds. This is indispensable to the historian of the church. When there is too much, as in the history of Neander, it absorbs the narrative ; events do not stand out clearly. Here Dr. Stanley strikes the happy medium between two extremes. He always shows a wise philosophic spirit ; yet his observations are interwoven with the story itself ; they never overlay events by their number or length. They are suggestive rather than exhaustive, and hence tend to cultivate in the reader the habit of reading thoughtfully. He who has read for days in Fleury or Tillemont, and who has been wearied by the endless succession of events with hardly a single suggestion from the author to relieve monotony, understands what we mean. It is a great relief to turn from such authors to one who, like Dr. Stanley, thinks wisely, as he writes. His introductory lectures on ecclesiastical history have many deep veins of thought which open up the whole subject. They give a student wide views ; they make him unprejudiced ; they enable him to see his subject in all its bearings. Take some specimens. In speaking of the catacombs he says :

“The barbarous style of the sculptures, the bad spelling, the coarse engraving of the epitaphs, impresses upon us more clearly than any sermon the truth that God chose the weak, and base, and despised things of the world to bring to nought the things which are mighty. He who is thoroughly steeped in the imagery of the catacombs will be nearer to the thoughts of the early church than he who has learned by heart the most elaborate treatise even of Turullian, or of Origen.”

This passage is not profound, yet who shall say that it does not place the catacombs in a new light ? Their lesson is clearly and distinctly given. It is such remarks as this that enliven

and give force and meaning to the pages of history. Here is another :

“ But the distinguishing characteristic of the Christian church has been, that it has assumed different forms, and yet not perished in the process ; that the gulf, however wide, which separates Greek from Latin, and both from Protestant, has yet not been wide enough to swallow up the common Christianity which has been transmitted from one to the other. And, in like manner, to recognize the influence of races, institutions, and political convulsions on the history of the church is assuredly, not to diminish, but to exalt its importance to men and nations ; not to underrate its mission, but to represent it in its full grandeur. Nothing less than one of the prime agencies of the world could be so interwoven with the progress of great events, or in its different manifestations fall in so readily with the broad lines of demarkation which nature herself has drawn between the various branches of the human family.”

This truth has often been expressed but seldom in such a way as to become a strong proof of the divine character of Christianity. Yet here it seems the only natural conclusion which we can draw from the divided yet living condition of the church. He adds :

“ And, yet further, the very imperfections and failings of the church may tend to give us both a more sober and a more hopeful view of its ultimate prospects. The alarms, the dangers, the persecutions, the corruptions through which it has safely passed, are so many guarantees that it is itself indestructible. The fact that these obstructions to Christian truth and goodness are found, not in one church only, but in all, instead of causing restlessness and impatience, ought to dispose us to make the best of our lot, whatever it be. We learn that every church partakes of the faults, as well as of the excellences of its own age and country ; that each is as fallible as human nature itself ; that each is useful as a means, none perfect as an end.”

It takes most men a long time to arrive at such conclusions as these. They are only plain deductions from a wide survey of facts ; but very few have the knowledge of history and the breadth of mind to make these inferences for themselves. Dr. Stanley's writings are rich in these suggestions and inferences.

These introductory lectures, in one of the present volumes, are especially crowded with meaning. Perhaps no better guide in the study of church history has yet been furnished; even those who have much acquaintance with the subject will find here new food for thought. The hints in regard to the method of study, the epochs to be taken up, and the spirit in which the study should be continued ought to be learned by every student; the remarks, the contrasts, the bright glances at men and systems, the tracing of old truths through their various manifestations, the setting up of new landmarks, the opinions of one who has read and thought for himself on these great topics, are valuable to all those whose calling or whose inclination leads them in this direction. To many these three lectures on ecclesiastical history will be more important than all which follows in the Eastern Church. They are full of the seed-truths which an unusually gifted mind has brought together. The lectures on Prophetical Teaching in the Jewish Church are written in a similar vein.

We now turn to the remainder of the volume on the Eastern church. It has been so long before the public that a minute analysis of its contents is hardly necessary; yet nothing short of such an analysis will reveal the mine of information which it contains. The material is thrown into masses and grouped, so far as may be, around important events. Thus, the first lecture takes up the leading divisions and characteristics of the Eastern church; the second, the third, the fourth and the fifth give the full history of the Council of Nicæa; the sixth brings out the salient points in the life of Constantine; the seventh does the same for Athanasius, and each hero represents in their position the fortunes of the Eastern church; the eighth shows the relations of Mohammedanism to Christianity; the ninth traces the early history of the Russian church; the tenth gives the history of the same church during the Middle Ages; the eleventh records the greatness of the Patriarch Nikon, and his struggle with the Czar Alexis; the twelfth brings down the history through the lifetime of Peter the Great to the present day. The history is not continuous but by occupying the leading points and flanking them with the intervening history, we think a clearer idea is given of the whole subject; you see more distinctly where you stand. The first lecture is noticeable

in this respect. It contains a very complete synopsis of eastern Christianity and so arranges it before you, that you take into the mind at once the main features of the history. Indeed, the remaining lectures only contain in detail what is here summarily presented. There is great benefit in often reading a synopsis of the leading points in history; and the author who presents them confers a favor upon his readers. You are lost in Gibbon because there is no porch to his magnificent temple. In this volume, the first lecture is the programme which clears the way to an easy mastery of the whole subject. We have found by re-reading this, when we had finished the work, that the whole history stood out clearly before us.

The sketch of the Council of Nicaea leaves very little to be said upon that subject. It is exhaustive, complete, brilliant. Our author passes in review the causes of the council, the condition of the church at that time; and then giving so far as is now possible the portraits of the celebrated actors in that ecclesiastical drama, enables you to plunge with the eagerness of a member into the discussions of the council. Constantine is there in all the glitter and authority of an emperor; you see Arius and his party struggling over the shibboleth of the council; you hear the deacon Athanasius raising that orthodox voice which was yet to be *sola contra mundum*; you meet all the prelates of the Christian world; you reach nearer the heart of primitive Christianity than any theological treatise can bring you. We know not where to find a better narration of this great council of the church.

The lecture on Mohammedanism places the Koran and its author in a new light. Dr. Stanley considers Islamism to be an offshoot of eastern Christianity; and our readers may be surprised to know that he finds strong affinities between the followers of Mohammed and our New England fathers. The parallel drawn in this chapter between the Bible and the Koran is instructive; and indeed the whole lecture is replete with new and curious information. It gives in a short space the Christian view of Islamism. There is that breadth of sympathy in our author which enables him to see a heresy as a heresy and yet as containing important truth. Without exhausting the subject, Dr. Stanley's power of brilliant condensation gives new



coloring to well-known facts; he gathers up the threads of philosophy which are interwoven with the narrative so that nothing is lost.

The remainder of the book is occupied with the religious history of Russia—a subject very little known in this country, but which the late Dr. Robert Baird has done much to popularize. The Russo-Greek church is the established church of Russia. It was the child of the Byzantine church; but long ago it became the leading church of the East and is almost the only communion which shows a vigorous life in that part of the world. To most of us this part of the work is new; the materials which Dr. Stanley uses are not generally accessible; much he derived only from personal observation; hence the story is fresh and interesting. You here find a venerable church endowed with all the apparatus of early Christianity, unchangable from the very nature of the people who support it, having a remarkable hold upon the nation, and if less active than we are in the Christian life, yet showing no signs of decay. It is to our shame, that we have been so long ignorant of the Russian church. Had we spared some anathemas against the Pope and learned more of a more ancient church, we might have shown more charity and gained more knowledge. We find from the pages of Dr. Stanley that the Russian church has reflected every movement which has taken place in other parts of Christendom. It has had a Reformation; it is bound up with the State, like the Church of England; it is surrounded by dissenters. But we are not giving more than an analysis of the contents of this volume; we have no space to give a digest.

This work may altogether be taken as one of the signs of the times. It may not be generally known, that since 1860 a movement has been in progress to unite the Russo-Greek church with the Anglican communion. The late Dr. Joseph Wolff took the lead in this matter by making proposals to establish a hostel for members of the orthodox Greek church in the University of Cambridge. The Rev. George Williams, of King's College, Cambridge, was united with him in this effort. He went to Russia to explain the hostel to the higher ecclesiastics of the church, and was very kindly received. At the last

meeting of the General Convention of the Episcopal Church in this country a committee of bishops, clergy, and laymen was appointed "to consider the expediency of communication with the Russo-Greek Church." This was the first step in ecclesiastical action. Since then, the attention of the Anglican clergy and also of the Russian has been drawn to this proposal. The Anglican clergy have already sent a petition from the Lower House of Convocation to the House of Bishops on this subject; and at the next meeting of Convocation, some definite action may be expected. In the meantime, the Russian clergy are informing themselves in regard to their western brethren; and we learn that the Russian mind is gradually being prepared to listen to proposals from the Church of England and from the Episcopal Church in America. The volume of Dr. Stanley has done more than anything else to bring about this movement. It has furnished actual information; it has removed the prejudice of ignorance; it has gone far to show the possibility of such a movement. If this union should be effected, it will be one of the memorable events of the age.

The volume upon the "Jewish Church" does not carry us far from the scenes of the foregoing work. That was only a section of the Christian church. This is the primeval section of the religious institutions which Christ superseded—the history of the Jewish church from Abraham to Samuel. It is the first instalment of a history from Abraham to Christ. It is an attempt to do for Jewish history what Grote has done for the Grecian. Dr. Stanley tries to examine the sacred record by the same rules which we apply to secular history. He shows you the sacred drama from the lowest, the Gentile, the footlight point of view. He divests the Bible of any conventional haze which may have enwrapped it in the minds of devout men. It must stand or fall upon its own merits, like any other history. He adopts that view of inspiration which considers the Hebrews an inspired people, a people to whom God came nearer than to the Gentile world. He feels justified in letting in the light of tradition and contemporary history to illuminate the dark points in the Scriptures. Hence this volume has a character which may be called unique. It is the ablest specimen we have seen of the free handling of sacred subjects. Dr. Stanley's affluent

learning, his excellent common-sense, his skilful disposition of materials, are everywhere manifest.

But we cannot entirely approve of this volume. It is a bold attempt to secularize biblical history. We are not bibliolaters; and we know perfectly well what we are saying. We know from experience the danger and the fascination of Dr. Stanley's position. He has no doubt come honestly into it. But in opposing textual fanaticism he verges to the extreme of what is called spiritual Christianity. This is the only really dangerous (and it is dangerous enough,) element in this book. We are ready to believe that it comes from the school in which he has been trained; that it is not the man Stanley, but the spirit Arnold. The element does not show itself in the "Eastern Church," but here it is painfully manifest. You feel that the men and the places are immensely lowered from their position in the Bible. Moses is hardly the divinely appointed leader of the Host of Israel; he is the great prophetic hero. That wonderful march of forty years through the wilderness is described as you would picture one of Napoleon's campaigns. The giving of the law on Sinai is a very business-like affair. The sacrifice of Isaac is held to have had hardly more typical bearing than many events in Grecian and Roman history. The miracles are sometimes happily left in the dark, glanced over, but more often shown to have been merely natural phenomena which *happened* just so. Where the Bible ascribes events to God alone, Dr. Stanley tells them simply as history. He looks at his whole subject from a worldly point of view. He has written the history of the Jewish church, with the Jewish church left out. The theological element which you might justly expect is not here. He does away with those numerous little points in the sacred narrative which show to the careful reader that the Jewish church was only a preparation for the Christian. This is not atoned for by the general references which he frequently puts in. Compare his work with Dr. Jarvis's "Church of the Redeemed," and you will see the difference at once. Dr. Stanley is far more elaborate; but you miss the special element which goes to make a history of the Jewish church. He lowers his whole subject into nearly a worldly history. This is the grand defect of the book. Want of space alone prevents our

quoting many of these offensive passages ; but we can put the reader upon his guard. He avows himself an open sympathizer with Bishop Colenso in a note at the close of the volume. What more could we expect from the Regius Professor who has treated the Scriptures with such a liberal air? His case is not nearly so bad as that of Colenso, because he treats, for the most part of only plain undisputed matters of fact ; but there are abundantly enough sore spots in his history which even the common reader cannot pass over. And when you can see fault enough in these plain matters, it is not necessary to go into minute points of criticism, for which, indeed, our author shows little relish.

We now turn to the good points in this work. It is full of life—no mere compilation of dates and names ; the author tries to make you see Abraham and Moses, and the great Hebrew leaders as they appeared in their own times. He throws into them so far as he can the throbbings of a human heart. He unfolds the meaning hidden in Hebrew names ; he studies the LXX ; he contributes the results of two visits to the Holy Land ; he shows you traditions which may possibly contain a kernel of truth. He illustrates his subject with the studies of a lifetime. He employs all the resources of literary art to render his sketches attractive. And we need hardly add that his history is brilliant, fresh, life-like, glowing like a landscape in June, or like the many-hued autumnal forest. His work is by far the liveliest contribution to sacred history made in English during this century. There is not a dull line in it. It *must* be popular. You read it as eagerly as you would the latest story. Although not continuous, it gives you new views of the chosen people ; and had his own theological standard been higher, he would have imparted that reverence which belongs to the sacred story, and which is necessary in order to leave a right impression upon the mind.

Perhaps the most brilliant part of the work is the history of the Judges. The battles are described in a masterly manner. The lectures on the Prophets and their office are fresh and new. He here combines a wealth of information which we have often sought for in vain. And here he sets forth a higher degree of inspiration than the other parts of the volume acknowledge.

His illustrations also of many passages in the Bible make his work as useful as a commentary. His illustrations of the Psalms are specially happy and give us an insight into many passages meaningless in the English version. It is wonderful how Palestinian is the imagery of the Psalms. Dr. Stanley brings this out very often, and thus invests his pages with new interest.

We have thus shown that these volumes have all the excellences and many of the defects of modern historical and religious composition. They are written by a man singularly impartial in his sympathies, but somewhat biased in favor of a peculiar and modern school in theology. They show the research and thoroughness of an English scholar, while they exhibit the broadness, the humanity, the earnestness, and the deference to sceptical unbelief which belongs alas! to many of the best minds of this century.

---

#### ARTICLE IV.

##### GAME FISH OF THE NORTH.

*Game Fish of the Northern States of America, and British Provinces.* By BARNWELL. New York: Carleton. 1862.

IF any of our friends purpose to take for a vacation motto the apostolic resolve, "I go a fishing," we advise them to drop this volume into their pocket alongside the never to be displaced Walton. Like its inapproachable prototype, it is learned in the nature and habits of the finny tribes, in the mysteries of bait and tackle, catching and landing. But, instead of trolling along the sedgy banks of such tiny though immortal rivulets as the Trent and the Dove, whiling away whole mornings in poetical, philosophical, and moralizing dialogue, until you begin almost to despair of your dinner, this author has you away, with modern speed, "down between the grand old hills of the majestic Saguenay," where dark precipices a thousand

feet high throw densest shadows over a noble estuary of corresponding depth: or out upon the wide blue sea in chase of its tempting game. We shall leave the natural history of this volume to the leisurely study of the reader fond of these beautiful investigations, while our piscatory amateur shall tell his own story (in fragments) of exciting adventure and manly sport, with the careless, breezy *abandon* of which we are glad to relieve the languor of some of these fervid July hours, for which refrigerating use we have been reserving these cool morsels. We begin not very far from home.

"We caught our big trout in the Marshpee, and we will tell you how we did it, though the words make us blush as we write them. We were young then, and it is to be hoped innocent; and having gone to Sandwich on Cape Cod, in search of untried fields, discovered a jolly, corpulent landlord, named Teasdale, who, with his friend, Johnny Trout, so named jocosely, were the fishermen of the neighborhood. That was before the stream was preserved for the benefit of the "Poor Indian," and poorer fishermen mulcted, as at present, in five dollars a day for the privilege of fishing. We drove to the stream, almost six miles, Teasdale enlivening the early June morning with snatches of hunting songs, and when there plunged recklessly in. Oh! but the water was cold—a dozen large springs poured in their freezing contents—and the blood fairly crept back to our hearts. The stream ran through a narrow defile, overhung with the thickly tangled vine and creepers, rendering a cast of the line impossible, and had worked its way far under the steep banks, making dark watery caverns, where the great fish could lie in wait for their prey. We removed the upper joint of our fly-rod, which was heavy and strong, and leaving the line through the last ring of the second joint, we put on a bait next to the fly in beauty and effect, the minnow. The water was freezing cold—the closely entwined boughs and leaves shut out the heavens above, and we were alone in the shadowy darkness with the tenants of the deep. The herring frequented the brook, and pursued by the large trout, darted in shoals between our feet. It is always a good sign when the herring are running, and we had excellent luck." pp. 22, 23.

This is only the advance picket-kirmishing preparatory to the grand affray. The description gathers a real field-of-battle vigor and dash as the combat deepens:

"In the Marshpee I was using a single hook, keeping the bait well ahead of me, and creeping cautiously in the freezing water, watching the tiny float as it danced its merry course along, now borne swiftly over the rippling current, anon caught in an eddy and returning on its track, and then again resting motionless in some dark and quiet pool. It was scarcely visible beneath the dense shadows, and once in a while it would disappear from my straining sight; then followed a sharp blow with my rod, a fierce tug, and a short fight between fear, despair and cunning on the one side, and strength, energy and judgment on the other. The prey once hooked, and skill there was not; it was a mere contention of two brute forces, in which the weaker went to the basket. An exhibition of skill or tenderness would have resulted in an entanglement round the nearest root, and the loss of fish, leader and hook. Still, there was excitement; the situation was romantic, the narrow gorge, the deep and rapid stream, the closely matted trees and vines, the ever-changing surface of the current, which adds beauty to the tamest brook, all combined to lend enchantment to the scene. The fish were large and vigorous, fresh run from the sea, where they had, the winter long, been a terror to the small fry, and early death to juicy and unsuspecting shell-fish. They fought fiercely for life and liberty, their homes and their household gods, and, alas! too often successfully. The risk of their escape added to the interest of the occasion, and the number of herring darting past gave continual promise of the presence of their arch enemy, the trout.

"I had half-filled my basket, and had met with wonderful escapes and terrible heart-rending losses, mingled with exhilarating successes. I had made about half the distance, as well as we judged, and felt proud and happy as no king upon his throne ever did or will. My rod, though a fly-rod, was whipped every few inches with silk, and thus strengthened had stood the unequal conflict admirably. Still hoping for better things—who will not hope for the impossible?—I strode on. Below me the current made a sudden turn at a bend in the stream, and eddied swiftly under the overhanging bank. The brook almost disappeared in what was evidently a vast cavern deep in the bowels of that bank. In such watery palaces, amid the worn rocks, the tangled roots, the undulating moss and weeds, fierce-eyed, monstrous trout delight to dwell. In such fortresses they await unwary travellers, and dark deeds are done in the congenial darkness—outrage, riots and murder stalk boldly about. The migratory herring, harmless and unsuspecting, peers in and starts affrighted back, then peers again, at last ventures forward, and then, compelled by instinct to ascend, tries to dart hastily by; there is a



sudden rush, a frantic struggle, a piteous look entreating mercy of pitiless hearts ; for an instant the water is dyed with blood and then flows on, washing all trace of the deed away.

" I approach the den carefully, the feather-like float dancing merrily far ahead over the rippling tide, and as the line is paid out, swaying from side to side, close in front of the roots that fringe the bank, still not a sign ; a step forward—the water carries it under the bank out of sight. I stand still expectant ; nothing yet ; I creep cautiously to the very bank, and thrust my rod in the water, aye, under the bank its full length. What's that ! Ah ! what a tug ! I have him, the monster, the Giant Despair of the wayfaring herring. How he pulls ! I must have him out of his retreat ; it is a great risk but my only chance. I strain my rod, my line, almost my arms, to the utmost ; he comes, disdainful of surreptitious advantages, relying on his great strength ; he has not taken protection of weed or stump. Now, my boy, do your utmost ; yes, leap from the water, dart down with the current ; I must give to you a little ; no line can stand that strain ; but you will never reach your lair again. Turn about, head up stream, that is what I want ; there is a sandy bank above us, can I but reach it and land you there. Ah ! you perceive the danger or have changed your mind ; how you fly down stream with the slackened line hissing through the water behind you. Well, go, you will soon turn again. Already, beautiful, you have passed the bank ; now, rod, be true ; line, do your duty. The pliant ash bends, the upper joint has passed below the but in a wide hoop. He comes, his head is up ; if I can but keep it out of water ! he dashes the foaming waves with his strong tail ; one more effort ; bend rod, but do not break ; he is out of water ; I have him. He is dancing on the yellow sand his last dance in mortal form ; his changing hues glancing in the mild light, his fierce mouth gasping, his bright sides befouled with sand and dust, his glittering scales torn off by the sharp stones. His efforts grow fainter, the flashing eye dims, a few convulsive throbs and he is quiet ; the grim hand of death has pressed upon him.

" He is indeed the prince of monsters, the paragon of giants ; so thick, so deep, with so small a head for so large a body ; such brilliant hues ; the fins so red, the blue and carmine spots so numerous and delicate. I wash him off and stand gazing at him in my hand regardless of further sport. I have captured the king and care not to follow his subalterns. I lay him gently in my basket ; he will not lie at full length. I cover him with moss, filling the little room left, and forcing my way through the overhanging bushes, and, reaching the broad light of day, proudly await the arrival



of my companion. Then the moss is carefully removed, and the beauties of my darling are unveiled, and flash and gleam in the sunlight." pp. 25—28.

Our stalwart fisherman has an eye for fine scenery, as he wends his way to the chosen haunts of his favorites; and, without attempting any fineness of picture-writing, he puts upon his pages not a few very spirited sketches.

"For many hundred miles below Quebec, the majestic St. Lawrence rolls its transparent waters in a steady surge toward the ocean. Forward and backward heaves the mighty tide, piling up the waters eighteen and twenty feet; but the steady current keeps on its course toward the gulf. Into this wonderful stream, that can only be likened to an arm of the sea, at every few miles debouches from the granite hills a river, more or less extensive and more or less rocky, and turbulent. These rivers rise on the mountain tops, cold and clear, and thunder down over falls and rapids, through chasms and gorges split in the eternal rock, till they leap, tumble or crawl into that outlet of a thousand lakes, the highway of the Canadas.

"These streams the salmon and trout ascend, there to disport themselves, there to make love, prepare their nests, and perpetuate their species. The water is cool, running from the frigid regions of the north or supplied by icy springs, and the bottom offers every variety of spawning beds. There is the stony pool for the salmon, the pebbly one for the trout, and never do the two spawn, and rarely even live, in the same. The pool where the salmon lie is deep and rapid, with a bottom composed of dark limestones averaging about the size of a bantam's egg. While the trout hide in a sluggish pool, and often one worn away by the water and hollowed from a clay bank. It is a tradition, but one by no means well substantiated, that trout never eat young salmon, nor salmon young trout. As trout are more fond of their own species than almost any other delicacy, it is not probable they would be fastidious about swallowing a nice, juicy little salmon.

"The country through which these streams run is very peculiar; rough hills of granite rise almost perpendicularly from the edge of the water, many hundred and sometimes many thousand feet. Their sides are bare and bleak, and if adorned at all with verdure, it is with a stunted pine and spruce, that only half hides the white rock beneath. The streams wind in tortuous course, among the crags, and slowly gain a high elevation. These bare, unprofitable hills extend back from the north shore of the St. Lawrence as far as the foot of man

has penetrated, and only at long intervals by the shore of some of the larger rivers, where forty centuries of storms have worn away and washed the detritus from the mountain into some little bay, have half-civilized beings been enabled to build rough cabins and glean a scanty subsistence. Thus are these waters, the home and nursery of the trout and salmon, protected forever by nature against the pervading destructiveness of man. Judicious laws have been passed and will be enforced by the Canadian government, and the American fisherman may find in neighboring waters what he will never again see in his own, these noble fish dwelling in abundance, and protected from worthless, wanton and unreasonable destruction." pp. 50—52.

These far away recesses of nature are the homes of that splendid tempter of the hook and line brotherhood, the *Salmo salar*. This noble swimmer against wind and tide, rocks and mill-dams, bears much the same relation to our common trout that the wild cat of the mountains does to our household variety of the feline family. An exploit like the following would amply compensate any genuine Waltonian for the wear and tear of the hardest camping-out campaign.

"Burnt Hill is so named from having been burnt over, years ago, and is still a mass of dead and blackened trunks, that tower in fantastic shapes toward the sky. Next morning, having selected my choicest cariboo fly, Abraham pushed the canoe across the boiling torrent, so that I could fish near the rocky shore opposite. Having made several casts toward the bank, he swung the canoe in, and running its nose on a rock, gave me a chance to fish the centre of the channel. I had hardly cast, when from out the curling wave rushed a mighty monster, which gleamed a moment in the sunshine and disappeared. I felt a heavy, dull strain on my rod, the fish swam deep and seemed unconscious of what had happened. Then, suddenly aroused to his danger, a magnificent salmon rushed downstream and vaulted high out of water. Abraham glanced at me; I returned the look, but not one word was spoken. The fish returned to his former station, as though disdaining a struggle with a fragile cord and contemptible fly, and remained there some moments, heavily swimming round and round. Suddenly he became alarmed, and away he went, thirty yards at least, the line whistling through the rings and the reel hissing with the speed. He made a splendid leap and paused.

"I had just time to tell Abraham to swing his boat off the rock where she was resting, when the fish started again. Down he

darted; the rod bent, the line flying through the water, and after him came the pursuers. He hesitated an instant above the worst rapids, and then sped down them; once in a while I could see him amid the foam and flying spray, as he rolled himself half out of water over some heavy wave; but my attention was occupied in keeping the line clear of rocks, and not exerting too much strain upon it. Admirably did Abraham handle the canoe. He was alone; the water seethed and boiled round us broken into a mass of fierce waves, small cascades and gleaming foam. It poured with raging current over high boulders, and swept between narrow rocks. He stood erect in the stern, his eye taking the measure of every falls, the strength of every eddy; he swung the canoe's head first one way then another, easing her down over the higher waves, that, curling against the stream, broke over the bow in mimic showers, and pushing strongly through the circling eddies. Not a rock did he touch, not a moment did the boat escape from perfect command, and when we were launched upon the quiet bosom of the deep pool at the foot of Burnt Hill Rapids, the fish was on the line. We each drew a long breath and again exchanged glances. It was a beautiful spot to kill a fish. The water all white and raging above, formed a broad eddy, that washed the base of the rock on which I now stood. Although there was still a strong current in the centre, an expanse of clear water spread out at our feet, into which, after each rush, the fish could be easily led, and where his mad leaps were the only risk. It was our first fish and I exercised the utmost care; not till he was almost dead did I force him to the surface, where Abraham, with one blow of his gaff, brought our prize to land.

"What a beauty she was! The small, delicate head pronounced her a female, the destined parent of myriads cut off in her prime. The brilliancy of her flashing scales gave token that not long since had she been roaming free from danger along the shores of the seacoast, and her broad back and deep chest announced her heavy weight. Glorious in her outward appearance, our keen appetites pictured to our imaginations the rich red flesh in layers, with flakes of pearly fat between, the delicate thin sides of the stomach, the depth of solidity in her broad back. Our thoughts dwelt for a moment on the fine juicy flavor her fifteen good pounds would furnish for many a meal. But above all did we recollect with pride how well both of us had done in killing the first salmon in the Miramichi." pp. 123—125.

There is a chapter in the end of this volume devoted expressly to instructions how to live in the woods, giving minute directions concerning "camp life," its wants and their supplies,

showing that the writer has made it a study in its disagreeables as well as agreeables. The former it certainly is not proof against, and yet they deserve not to be mentioned, for they can hardly be remembered, in the soft, hazy light of such memories as these :

“The next day my friend killed his first salmon, and strange to say, thus we continued to the end, each catching precisely the same number of fish. The days were beautifully warm, and rather given to weeping, but fresh and bracing ; whereas the nights were deliciously cool, almost too cold for summer, and demanded plenty of warm blankets. Living in the most primitive but comfortable style, feeding off a rough table, and often cooking half the dinner ourselves, but with a glorious feeling of entire independence, the heavens above, the earth beneath, and all nature round us, we had a splendid time, and many fish came to our net.

“Thus the pleasant days flew by ; the sport ever honest, manly, invigorating and exciting, varying in luck, at times abundant in its yield, and then utterly unproductive—the uncertainty added zest ; while the evenings and hot middays were enlivened with the story, joke or latest novel. Many an idle hour, when the sun shone too resplendent for the hope of sport, did we while away, the men seated or stretched at length in various picturesque attitudes, and one of us reading aloud. But the time came when this was to end, and on the eleventh day the edict was promulgated to break up camp and return.” pp. 132, 133.

It is not all victory in these sharp engagements, practised and resolute as may be the generalship. Fishing, too, has its Rappahannock repulses and escapes—Richmond is not taken every time the lead is cast.

“We stopped at our original camp, the Round Rocks, and there we struck our last fish. My friend hooked in the middle of the current a noble specimen, that gave such splendid play that I laid down my rod to witness the contest. The bright sides of the fish, as he leaped again and again out of water, proved that he was fresh run and strong, an impression his fierce rushes confirmed. He was played with great care and delicacy ; but alas ! suddenly darted across the current, took a turn around a rock, and returning passed round another. All hope was given up, but when the canoe was skilfully pushed across after him, he was found to be still on and the line uninjured by the smooth rocks. My friend, greatly rejoiced, had

another severe contest, and foiled two determined efforts at escape down an impassable rapid, and when compelled to follow him through some very rough water, did it in a masterly style, standing erect in the canoe, which was ably handled by the two Chamberlains, and guiding the fish through the safest channel. Nearly an hour had been expended, and the fish, almost exhausted, made one last effort to reach the next rapid, and being prevented, came alongside, feebly turning over and over. My friend unfortunately had put on a double leader and could not reel up short, so the salmon lay deep under water, dimly seen, when John attempted to gaff him. At that instant the fish turned, the gaff slipped, he made a rush into the current, and one cry from my friend, 'There, he's off,' told the tale. The line sprung up into the air, we looked at one another in silence; the occasion was too sad for words. My friend sat down upon the rocks in despair; I felt for, but had no power to console him. At last, slowly and sadly, he broke the mournful silence: 'Let us go home,' he said; and we went." pp. 143, 144.

Now for the "Thousand Isles," and a hunt along their enchanting shores and channels for a surlier sort of these divers into dark holes and frequenters of obscure hiding-places.

"My boatman struck well in toward the Canadian shore; but although we crossed places where he had had wonderful success on many a previous occasion, and of which there were extraordinary stories of mascallonge, our luck had deserted us. However, perseverance was rewarded; suddenly my hand-line was taughtened as though it had struck a log; for a moment it was still, then I felt the motion of the fish. The boatman instantly dropped his oars and reeled in as quickly as possible the other lines — just in time; for the fish, feeling he was caught, made one rush directly toward us. I drew in the line hand over hand, to have something to give out when he should make away again, but not nearly so fast as he moved. He passed close to us; we could see the broad back, the long nose, the fierce eye, the mighty length of the mascallonge.

"'Turn the boat broadside toward him,' I whispered as he passed.

"Away he went, the slack of the line hissed through the water as his increasing distance took it up, and partially deadened his way as he reached the end of it and came against the light though steady strain with which I held it. Giving to him, at first readily then more sparingly I again turned him; this time he did not approach so near, but swung round well in-shore. Then, with a sudden rush, he came straight on, and flashed directly beneath the bottom of the boat. If

the line once touched the rough surface, or caught in a splinter of the wood, we knew it would part like pack-thread. The oarsman tried to swing her round; there was no time; hastily gathering a few coils, I threw them into the water at the stern, and passing the line over my head, anxiously watched them sink. Suddenly they were taken up, the line in my hand taughtened and lifted out of water; it had not caught and that danger was past. The struggle lasted long; again and again he darted away; once he nearly exhausted my line, and compelled me to use considerable force, but generally I held the least possible strain on him. Finally, he made one grand rush, was foiled, allowed himself to be drawn alongside, and was neatly gaffed by the boatman.

"He was an immense fish, a triton even among pickerel of ten pounds. Beauty he certainly did not possess, but grandeur and ferocity marked every lineament. His huge head, immense jaws, and terrible teeth, his long, narrow body, large fins, and broad tail, and above all, his fierce, gleaming, savage eye, marked him as the undisputed master of the fresh waters. His enormous size and prodigious strength, the latter exemplified by his nearly springing over the gunwale, indicated that he had no match even in our extensive lakes, while his merciless ferocity, that would spare neither large nor small, friend nor foe, was but too apparent. His weight, as afterward ascertained, was thirty-five pounds, and his length was excessive proportionally to other fish. Although he fought well, he had not exhibited in the water the vigor he did out of it. Now that his fate was sealed, he lashed about, struggled and flounced as though his capture had just commenced, and scarcely showed an intimation of approaching death or surrender. It appears to be a peculiarity of the pickerel family that they exhibit their courage and strength too late, waiting till they are manacled before they fairly rouse themselves to the emergency. Their efforts consequently afford little pleasure to the sportsman or profit to themselves." pp. 195—197.

This "peculiarity" does not belong exclusively to "the pickerel family." It has been the infirmity of other better educated people, as well, and we fear will continue to cripple more important issues than the deliverance of even so stout a denizen of the floods from bondage and death. "Courage and strength" are good for fish or flesh just as they are put forth at the right time and in the right way. "Waiting to be manacled" before "rousing oneself to the emergency" is bad enough in a pickerel: but when it becomes the folly of a church or nation of

free and considerate men and women, a very small tragedy suddenly enlarges and intensifies itself into an unspeakably pitiable and terrible catastrophe. But, we are a fishing now, and not a talking. Before we pull in and reel up our lines we must send out on the salt wave a furlong or two, and lay into the bottom of our boat a brace of striped bass—we have eaten delicious ones along the coast from Manomet to Sandwich, and nothing which swims the sea is more toothsome when skillfully dressed.

“ In striking a bass you cannot be too quick, and when fishing with a float your line will sink in the water and enable you to trip the float and fix the hook at once. The fish must then be kept well in hand; but never exhibit severity unless compelled by circumstances; be rough, and the fish will be rough; be gentle, and he will come to you like a friend. Keep him from the rocks and bottom if possible; but give to his wilful rushes till he is content to listen to reason. By this course you will avoid feeling often that sinking of the heart that follows when the strain suddenly ceases on your line, and you know he has escaped.” pp. 215, 216.

This last touch is pathetic. The author has our experimental sympathy. We hardly know a more mortifying and depressing sensation than just that glimpse of the flashing tail of a ten or twenty pounder making head foremost for the bottom when your line so suddenly takes an unexpected lift in the contrary direction. We wonder the Country Parson did not make a telling point of this in his “Gone.” Certainly it would have helped towards the superlative that “feeling of blankness” of which this monosyllable of the auction-block is so suggestive. He might have done a worse thing, moreover, than to have discoursed a half page concerning this very kind of disappointment in his paper on “Resignation.” Fishermen from Simon Peter downwards have needed a large inlay of this special grace, as that traditional individual (always attempting the impracticable) proved so thoroughly who is said to have spent a considerable part of his life sitting on a rock, bobbing for whales. But we must shake a parting hand with our friend of the rod and line, thanking him for his exhilarating companionship, and commending not less the gentle spirit of this true sentiment,

which should never be forgotten in the ardor of these recreations :

“ The man who kills to kill, who is not satisfied with reasonable sport, who slays unfairly or out of season, who adds one wanton pang, that man receives the contempt of all good sportsmen and deserves the felon’s doom. Of such there are but few.” p. 36.

Within this reservation, we regard the pursuits chronicled on these pages sanctioned by the original permission of the Creator of all things to man, to “ have dominion over the fish of the sea,” as well as over fowl and cattle and all animal life. We add this proof-text, remembering the criticisms which good, kind-hearted people sometimes venture, in our public prints, especially about vacation-time, upon the alleged unclerical and unchristian character of these and similar pastimes. We do not see it in that light.

---

## ARTICLE V.

### JOHN CALVIN.

FROM the time that Calvin made up his mind to return to Geneva, and this decision was acquiesced in by those whose permission he thought it necessary to obtain, in order that his conscience might be freed from all doubt, a deep conviction seems to have taken possession of his soul, that this was the field of labor appointed to him by God. As he never would have left it at first unless compelled, so he did not afterwards feel himself entitled to forsake it, either impelled by discouragements and difficulties there encountered, or won by hope of usefulness elsewhere. The magistrates of Geneva in their circular letter, entreating the intercession of the other churches of Switzerland in their behalf, had thus expressed themselves : “ We are as it were the very gate of Italy and France, and a place from which either wonderful edification or ruin may proceed.” This fact



was profoundly realized by Calvin. It was in full earnest that he entered upon his work, with a deep and stern sense of responsibility, which carried him far above the reach of ordinary motives and impulses, and enabled him to face boldly and without flinching, practical questions of the greatest and most awful moment, which there presented themselves before him for solution. A certain timidity which was native to him vanished in the presence of danger, and was otherwise more than counterbalanced by that decision which was one of the most prominent traits in his character.

It was at his very first interview with the magistrates and immediately on his arrival, that Calvin represented the necessity of setting about the work of ecclesiastical ordinances. They passed a resolution that they would apply themselves to it without delay, and appointed six commissioners to assist the ministers in drawing up a set of ecclesiastical ordinances, and rules of life which were afterwards to be submitted to the government of the city, and the general assembly for their approval. The record adds: "Resolved also to retain Calvin here always." His salary was soon after assigned him at five hundred florins, (about forty-five dollars,) twelve measures of corn, and two tuns of wine. They furnished him also with a house and garden. The relative value of money was of course much greater then than it now is. Nearly one half of this salary he afterwards voluntarily surrendered, while he several times refused presents that were offered him by the council in consideration of his extraordinary services, or of sicknesses; and when he was finally disabled from attending to the duties of his office he gave up his usual stipend altogether. Yet he was not able to avoid the imputation of amassing riches. "People circulate ridiculous stories (says he) respecting my treasures, my great power, and my wealthy sort of life. But if a man satisfies himself with such simple fare, and such common clothing, and does not require more moderation in the humblest than he himself exercises, how can it be said that he is a spendthrift, and fond of self-display? My death will prove what they would not believe in my life." And so it turned out, indeed. It is said that the cardinal Sadoletus was at one time much surprised, when, as he was travelling incognito through Geneva and feeling a desire to

see his former opponent, inquired the way to his residence, a small tenement was pointed out to him, and when, upon his knocking at the door, it was opened by Calvin himself, very simply clad.

A formula of ecclesiastical order and government was handed in to the council, by Calvin and his associates, within a fortnight from the time when the business was committed to them, and was soon after solemnly accepted in a general assembly of the people. To this assembly Calvin had afterwards to appeal, when that article, which he ever regarded as the very basis of stability for the whole, namely the right of excommunication attached to the consistory, was threatened with overthrow. The form of church government thus adopted was briefly this. Its executive functions were entrusted to a consistory composed of six ministers, and twelve lay members. Of the latter, two were chosen from the ordinary council, and the remainder from the council of two hundred. This consistory held its session on Thursday of every week, when those persons were summoned before it who had offended against the rules or doctrine of the church; not however without the consent of all its members, nor unless they had already received private admonition and rejected it. Those who refused to hear the church in this its organ, were handed over to the civil arm. The direct power of the consistory extended no farther than to excommunication. None were admitted to the Lord's Supper without a previous profession of faith. A system of visitation was established for the better instruction of the people, and in order that the true state of the church might be more perfectly known to those entrusted with its oversight and care. That this system might be more easily carried out, the city was divided into three parishes, one of which, that of St. Peter's, was the more especial charge of Calvin.

A year or two after, a liturgy was published by Calvin, to which was added "the manner of administering the sacraments, celebrating marriage, and visiting the sick." One of the most interesting innovations however, in the form of worship now adopted, was the introduction of singing, which had been already specified by Calvin, in his communication to the synod at Zurich, as one of the conditions on which he would be willing

to return. Those beautiful chorals which were the genuine offspring of the Reformation, among the first fruits of that regeneration of which music, as well as all things else was destined to partake, were thus received at Geneva, united with the simple and affecting versions of the Psalms, themselves equally popular, made by the poet Clement Marot. So important was this part of public service deemed by Calvin that when in 1559 he arranged the order of daily exercises for the newly established college, he set apart an hour every day for the practice of singing alone.

After the foundation of the new ecclesiastical constitution had been laid, the council committed to Calvin another task, which, whether their act were well judged or not, shows their confidence in his ability and integrity. It also shows how close they felt the union between church and state must necessarily be in their case, in order to the external safety of either. This task was the revision of the civil code, and was carried out by him with the assistance of three coadjutors. It seems to have occupied him nearly a year aside from his other occupations, and the laws as thus remodelled remained in force till 1568 when they underwent a new revision, in which however his influence was still felt.

It seems strange at first that a mind so clear and acute, so early able to discern and to present in a lucid and harmonious system the great doctrines of Christianity, should never have perfectly arrived at the true distinction between the spirit of the Old and New Testament. He appears to us in Geneva nearly as much in the light of a lawgiver, as of an evangelist, and seems willing to try over, once more, that experiment which God himself had once condemned as unsuccessful, as to its apparent aim, successful only in relation to his own greater end, and that once fully revealed, to be done away with forever. The fact must indeed be partly accounted for by Calvin's natural disposition, which inclined him to look upon nearly all practical questions in their sterner aspect, and by which he was hindered in some degree from comprehending the Gospel of love and peace in its full tenderness, its entire suitableness to the disturbed and disharmonized nature of man. But it is necessary also to consider the position in which he found himself placed at Geneva,

the actual difficulty of the questions which he was there obliged to answer and the lack of suitable precedents which might have aided him in answering them more perfectly. Above all should we remember the character and circumstances of the age, an age just emerging from a darkness only less dense than that of heathenism, under the auspices, not of prophets and apostles, but of men who could boast no light more directly bestowed from heaven, than that which is vouchsafed to all. Great is the proof of the sufficiency and completeness of revelation, found in the fact that now, for the first time in the history of the church, a great reformation, almost world-wide in its extent and consequences, took its origin, not from any new communication of divine knowledge, but from the clearer and more widely diffused apprehension of the word already revealed. But it was in the nature of such a renovation that those men who were its instruments, themselves receiving the truth only gradually, and after an ordinary manner, should betray this fact by many errors. The world was awaking out of a long sleep, and, to change somewhat the application of an image that has been beautifully used by another; "the phantoms that had predominated during the hours of darkness were still busy. Though they no longer presented themselves as distinct forms they remained, many of them, as formative notions" in the souls of men. The long habits of the world could not all at once be broken, and not even the clearest sighted, the most exalted of those extraordinary men who arose for its deliverance was able to free himself wholly from the disturbing and injurious influence of the period just closing.

It is at such eras of reformation, of deliverance that we first learn the horror of what has gone before, the measure of that evil which still exists to be overcome and subdued by the new power of life and salvation that now confronts it. The demon struggles fearfully for possession when he perceives the presence of the deliverer; the hosts of evil boldly take up their abode in the very bodies of those whom the Lord has come to redeem; they even rush to meet him, shouting "let us alone: what have we to do with thee, thou Jesus of Nazareth." So at this time, when a free redemption was to be declared anew to the world, the power of darkness showed itself active as ever, in the en-

deavor to counteract if possible, by open assault or by secret stratagem, the dreaded progress of the light. By deadly errors clothed in the imagery of truth, by distortions and misrepresentations of that truth itself, by stirring up and exciting the natural passions of men, even in connection with its sincere pursuit, and mingling with the pure waters newly set in flow the bitter spirit of intolerance and bigotry, too often elicited in ages of controversy; by enhancing the attractions that fetter men to the pursuit of worldly and sensuous pleasure, and increasing the provocatives to vice, and in like manner binding up with virtue the fearful consequences of sorrow, suffering and death; by the revival of all forms of horrible wickedness; by applying to all, high or low, refined or ignorant, the motives most likely to engage each class in the interests of falsehood, and draw them or drive them from the truth; by all these means and many more did Satan strive to thwart the great work so mightily begun, and set back in its course the resistless progress of the kingdom of God.

All this was henceforth to be experienced by Calvin at Geneva. The religious and the civil revolution had been completed. Both were now to be maintained. Both were continually threatened, from within and from without, during almost the whole of Calvin's lifetime. The party of the Libertines still existed, as hostile as ever to the whole new order of things, hostile to everything but what they called liberty, a liberty for which that was not the hour, nor those the circumstances. The freedom without which we could not breathe in this New England air was a thing unsuited to that old world atmosphere yet unpurified from its long contracted taint; least of all to Geneva in its critical situation at that time. But it was indeed a thing yet undreamed of as practicable, even by the most unshackled minds, and involved conditions from which these votaries of liberty would have shrunk back with dismay—social equality; a separation of church from state, rendering the former entirely independent of the latter; a more even distribution of labor, and a freer circulation of wealth; not to mention conditions of its continuance lying yet deeper—the wide diffusion of knowledge, of virtue, but above all of heartfelt religion, the spirit of love to God, and men. For the chief object of their zeal ap-

pears to have been a mere freedom to licentiousness and vice, and they would fain have used it, as their most innocent aim, in the service of gayety and pleasure—a pursuit then far too closely linked with gross and open sin, as any one who studies those times can see. The whole spirit of this faction was that whose tendency leads at last to the tyranny of a selfish few.

But an enemy more subtle and dangerous still was the spirit of heresy, which, taking advantage of that grand and bold act of separation by which the Protestant body had divided itself forever from the authority and traditions of what had hitherto been esteemed as the one holy and catholic church, now showed itself in the most formidable proportion, wherever an opportunity apparently safe, presented itself. The Protestant church separated itself from the Catholic in the defence of the very foundations on which the church itself was originally established. These foundations were again assailed by those who now in turn threatened the safety and purity of her own faith. Among the vigorous and original intellects of the time were many too much wanting in natural balance, in good and sound judgment, in moderation, and a right estimate of themselves. These partaking of the universal excitement in regard to religious matters, and carried away by the vanity often inspired by the consciousness of great powers, but sometimes without any such excuse, were all too ready to foist upon the sacred Scriptures some imperfect and one-sided system of their own, to which they often adhered with a tenacity and perseverance worthy of true martyrs, though not always, and in all circumstances, with that boldness of confession, which truthfulness of soul, united with faith, and a humble trust fixed in the divine aid and blessing can inspire.

But the reformers did not look on heresy with less horror that they loved the truth with the whole strength and devotion of their being. To them it seemed the crime of crimes; to some of them the one sin that should be visited with most instant and severe vengeance, as being a sin, not against man, but God, involving not the loss of property, of life, to this or that individual, but the loss of many souls in everlasting death.

“I have often felt myself prepared to die,” says Farel, “if I could be charged with having taught false doctrine, and have owned that I should be worthy of every punishment if I enticed any one

from the faith and knowledge of Jesus Christ ; and I cannot pass on others a different sentence to that which I should pass on myself."

There can be no doubt that he was sincere. But it is very difficult for us to conceive of the deep earnestness of these men.

It is from this point of view that we must contemplate those acts of severity by which the magistrates of Geneva, with the counsel and approval of their ministers, endeavored to free themselves from every such contamination, as soon as they became aware of its presence. The one case which will always stand forth prominent before the minds of men is that of Servetus. The mind saddens involuntarily, and shrinks away from its contemplation. Yet the gentle Melancthon approved of his death.\* The churches of Switzerland on being consulted gave answers that were construed as advising it. Not a shadow of doubt seems to have crossed the mind of Calvin that he was a monster to be disposed of, and he would sooner have thought of seeking safety and immunity from punishment for a murderer. The man and his blasphemous doctrine seem to have inspired universal horror. Long ago had Bucer, a man of the mildest and softest temper, used language with regard to him from the pulpit which it is hard to attribute to such lips. As to the mode of Servetus' death, Calvin and his brother ministers endeavored to have it changed. This we learn from letters of Calvin to Farel, one of them written on the day of Servetus' condemnation. But the event was a lesson forever.

Perhaps a few words should be said in this place as to the real character of Servetus. The originality, vivacity and versatility of his mind would have a great charm for us, if these qualities had been united with others which were needed to give

\* "Honored man, and most beloved brother," he writes to Calvin, "I have read your letter, in which you excellently confute the horrible blasphemy of Servetus; and I thank the Son of God, who has been the umpire and the director of your conflict. The church of Christ will also, both now, and in all future times, own its gratitude to you. I am wholly of your opinion, and declare also that your magistrates, the entire proceedings having been conducted according to law, acted quite justly in condemning the blasphemer to death." Again, in a letter to Bullinger, he says: "I agree with you that the Genevese council was right in getting rid of so hardened a man, who would never have ceased to blaspheme. It has often been cause of surprise to me that there are men who can find fault with the severity which has been exercised." Thus in more than one respect may Melancthon remind us of him who would have called down fire from heaven on the city of the Samaritans, which refused to receive Christ and his disciples.



them balance. But his wild and intolerable self-conceit, his insincerity and cowardice, his monstrous lack of reverence, would neutralize the admiration excited by much higher intellectual endowments. His singular and incomplete system of philosophy and religion, calls to mind some of the ancient heresies, and he also retained some of the errors of the Roman church; but the whole bears the stamp of his own peculiar intellect and character, and shows a strange incapacity for the clear apprehension of spiritual truth. One of his most marked gifts appears to have been a vivid and bold imagination, carrying him forward to real discoveries in physical science, but not by any means fitting him for a sober investigation of the truths of revelation. His tragic end has surrounded the head of the wily and ingenious Spaniard with a halo of martyrdom. And in a sense he is a martyr. He stands there as the representative and the champion, but not the heroic champion, of a universal religious toleration. He stands not only for the true, the sincere; for those who are right or who humbly seek to be so; but for the deceiver, as well as the deceived; for those from whose eyes circumstances have hidden the truth, and for those who wilfully go wrong, and know no higher aim in life than to draw others after them out into the everlasting void of doubt, of unbelief and error. Yet he himself would not have claimed this. "If" said he in answer to the accusation that he had denied the immortality of the soul, "If I had said that, not only said it, but written it publicly to infect the world, I would condemn myself to death."

But he cannot be allowed the prestige of an honest seeker after truth. No man can be such, who is swallowed up in self-conceit and vanity, or who can speak of sacred things with such blasphemous levity as he was capable of employing. He went near to regard himself as greater than the apostles and prophets, as entrusted with a peculiar revelation through which the great mystery of God, hitherto hidden and veiled to all, was at last to be made known to men. The great conflict between Michael and his angels and the dragon and his angels, was now begun as he thought through him, and it has been inferred from the way in which he plays on the name, which was also his own, that he identified himself with the great personage who is mystically in-



roduced to us under this appellation in the book of Revelation. A mind like this loves its own theory better than truth, its own glory better than the order and safety of the universe.

Calvin, on the other hand, was all his life long the champion of a freedom such as the ages of this world are never destined to witness, or at least not until those golden days shall come, which prophets have foretold, but of which the vision is so far off, so dim, and so uncertain in its outline, that we cannot tell whether it is on this side or that of the distant horizon that separates the history of earth from the eternity beyond. It is the freedom destined only for those who have come forth victorious out of the long and bitter conflict of time, and who have reached that happy clime where the wicked cease from troubling, and the weary are at rest. The perfect state, the city of God was the idéal ever sought by him, ever eluding, for in that state, when it shall be found, there shall be no enemies within, no need any more of guarding against the enemies from without, and the citizens shall be worthy of their rest.

It must not be supposed that Calvin could not draw that fine distinction between the person of the individual and the character he bears, which makes the difference between a right anger at wickedness, and the malice of devils. "To be children of God," he says in a letter to the Duchess of Ferrara, "we must conform to his example, endeavoring to do good to those who are not worthy of it, as he makes his sun to shine on the evil and on the good. Thus hatred and Christianity are irreconcilable. Hatred to persons is contrary to the love which we owe them, for this is to wish and even to promote their welfare; and to nourish to the best of our ability peace and concord with all." In the same letter speaking of a right and pure zeal, he says, "To this three things are necessary; namely, that we have no regard to ourselves or our particular interest; that we have sufficient prudence and discretion not to judge too hastily; and, lastly, that we keep ourselves within measure, and do not pass the bounds of our vocation." Often did he show his readiness to forgive personal injuries; but when the cause of God and his church was affected, he was stern and inexorable. In a letter to the Syndic Ami Perrin who was trying to evade the penalty due to a breach of the order he was bound to support,

he thus speaks, "You yourself either know, or at least ought to know, what I am; that at all events I am one to whom the law of my Heavenly Master is so dear, that the cause of no man on earth will induce me to flinch from maintaining it with a pure conscience." Perrin was one of Calvin's steady opponents, yet when he had at one time deprived himself by his own conduct of his seat in the Senate, and was even excommunicated, Calvin exerted himself to obtain a reversal of his sentence, and succeeded. To err in doctrine he regarded as far more dangerous than to fail in conduct, and in this he agreed with the fathers of the early church, of whom even Origen very distinctly declares himself to the same effect.

The first very important controversy in which Calvin found himself involved, grew out of the attack openly made upon the doctrine of predestination by the physician and former monk Bolsec. Much trouble and vexation arose out of this affair, and Calvin seems to have been led by it, to state the doctrine more strongly and with less limitation than he had hitherto done. His zeal centred itself more and more around this dogma, nor can we understand why he should have made the distinct acknowledgment of it so important, and placed this truth, which seems naturally to lie far down in the very background of the religious consciousness, in greater prominence than any; unless we consider that here lay after all the secret root of the great controversy with the Romish church — justification by faith, or justification by works: the righteousness of God, or the righteousness of man. In the days of Augustine the Catholic church had acknowledged the doctrine of the divine sovereignty; but merely as it would seem with that outward consent which is granted to the inevitable conclusions of logic. Ever since that period the real tendency implied in her own increasing worldliness, had led her away in the opposite direction, and Pelagianism was seemingly everywhere uppermost and triumphant, when the great reaction took place, not through the logic of the intellect, but through the mighty convictions of the heart, the testimony of God's Spirit speaking within, in a voice that would be heard.

Calvin felt that an important cause of the evils that assailed the church, lay in the unfaithfulness of its members. He says:

"When we do not cultivate the good seed, there is much reason that the thorns and thistles of Satan should spring up to trouble and annoy us. Since we do not render to our Creator the submission which is due to Him, it is no wonder that men rise up against us." . . . "These mad men, who would have the whole world turned back into a chaos of licentiousness and vice, are hired by Satan to defame the Gospel, as if it bred nothing but revolt against princes, and all sorts of disorder in the world." . . . "Herein lies the chief remedy for the silencing of such calumnies, that those who make profession of the Gospel be indeed renewed after the image of God so as to make manifest that our Christianity does not occasion any interruption of the humanities of social life, and to give good evidence by their temperance and moderation, that being governed by the word of God, we are not an unruly people subject to no restraint, and so by an upright holy life, shut the mouths of all the evil speakers."

We cannot better bring this article to a close than with some other words of his own, showing by what a lofty spirit he was animated and with what grand thoughts he could cheer himself in the midst of his conflict.

"It is our duty to fight so much the more valiantly, since we are under the eye of the great judge of combats, of him who dwelleth in the highest heavens. What! that holy and sacred band of angels who promise us their favor, will they leave us without strength to drag our limbs to the appointed place? And all that company of holy fathers, will they not help to urge us on? Still more, the church of God which is in this world, and which we know strives with us by prayer, and is encouraged by our example, shall its voice and sympathy have no weight with us? Let this then be my theatre, and with the approbation which it accords me I shall be more than satisfied."

## ARTICLE VI.

## THE CHURCH OF ENGLAND.

No institution of modern times furnishes more abundant matter of interest, or in greater variety, than the Established Church of England. You cannot pass it by in any intelligent survey of that country and its people. Go where you will, in all the length and breadth of the land, it raises its proud crest, and makes its influence felt. It wields a sceptre more potent than that of Hildebrand in the height of his glory. Its mitred bishops, dwelling in sumptuous palaces, and looming, like stars of prouder magnitude, even among princes and nobles; its many thousand clergy — their education, refinement, high social position, and almost unbounded influence; its vast wealth; its secular power; its prescriptive rights; its imposing ritual, and its lofty prerogatives in the highest of all man's concerns, his religion — these secure for it an importance which it would be hardly possible to exaggerate. You cannot understand the genius of English institutions, or the spirit and customs of modern English society, until you have scanned with care this gigantic ecclesiastical organization.

We have said that our subject is variously interesting. If it has its important social, political and religious aspects, it connects itself quite as largely with æsthetics. To the mere man of taste it appeals with a power that is irresistible. Nothing contributes more to the architectural beauty of England, or to the picturesqueness of its landscape, than the fine old churches which are scattered so thickly through all her borders. Very pleasant is the impression produced upon the heart of the stranger, as he gazes upon these Christian temples, lifting their moss-grown towers, or their pointed spires toward heaven; hallowing the repose of the dead around them; an abiding pledge of the coming of Him who is "the resurrection and the life." The joyous peal of bells, filling the very air with gladness, like merry laughter or the song of birds; or the sweet chime of the "Old Hundred" or "Adeste Fideles," will re-

mind you of Charles Lamb's eloquent words, "bells, the music nighest bordering upon heaven," and you will wonder, perhaps, whether the author of "*Elia*" borrowed so pleasant a conceit from the quaint George Herbert ;

"Think, when the bells do chime,  
    'Tis angels' music."

Enter, on the holy Sabbath, where a man clothed in the spirit of Paul and Jesus Christ is expounding the great things of God's law. Everything contributes to the awakening of deep and holy impressions. The aisles, paved with large stone tablets, whose inscriptions indicate that the chambers of the dead are beneath ; the walls, embellished with many a costlier tablet of white marble, to perpetuate the memory of the richer or more distinguished of those whose bodies are slumbering near ; ancient monuments with statues of those in honor of whom they were erected lying at full length on the top — knights in armor, their shields lying by, and their hands palm to palm, in the attitude of prayer ; ladies, in the costume of the times in which they lived ; and popish saints, dreadfully emaciated, and ghastly, and frightful, from long continued fasting — the dim religious light, entering by great gothic windows, in which are pictured some of the most interesting scripture scenes, in hues of marvellous richness and brilliancy, and falling upon the polished wainscot-panelling and the old oak pulpit, while it imperfectly reveals the artistic beauty of the exquisite carved work and rich mouldings which are above and on every side — you will find it impossible to resist the power of all this, though the heart of the sternest puritan may beat in your bosom.

A very good description of the monumental effigies of which we have spoken occurs in an exquisite poem entitled "*Flitton*," in Hone's "*Year Book*," page 947.

"And hence, with staid and thoughtful mien,  
    We moved along the nave,  
And through a stately iron gate,  
    Where, o'er the Founder's grave,  
A costly monument appeared,  
    Our poor regards to crave :  
On which, in effigy he lay,  
    A gay and gilded thing,

Though dimmed and sullied much by time,  
 Whose quick, but noiseless wing,  
 Fanning the haughty brow, has soothed  
 Its winter into spring.  
 And close beside, in silent state,  
 Reposed his ladye fair,  
 Their faces gazing on the roof,  
 Their hearts upraised in prayer.  
 And others of the house and line  
 Of bold de Grey were there."

You will be still more impressed with the remarkable stillness and fixed attention of the congregation, and all the outward manifestations of reverence. Even the long rows of poor children who sit in the galleries, all neatly attired in the quaint uniform of the charity schools to which they belong, seem to have caught something of the spirit of the place, and are singularly quiet and orderly. The heart of the New Englander will leap for joy at hearing the old tunes with which he has been familiar from his childhood in connection with the worship of the house of God—as Old Hundred, Stephens, Duke Street and Dundee. And he may even be pleased with the chanting without proving recreant, either to the principles or the spirit of the pilgrim fathers. When the *Te Deum Laudamus* is well executed, the seraphic voices of the children blending, in richest harmony with the fuller, deeper tones of men and women, accompanied by the grand organ, which breathes the softest notes, like the whispers of angels, or, swelling in tones of thunder, reverberates along the open roof and through the rows of stone arches, the effect is irresistible, alike to cavalier or puritan, churchman or dissenter; and you might almost believe that it was the voices of cherubim which you heard pouring forth these sublime words, "Thou art the King of Glory, O Christ!"

Is it a mistake, that in these Christian assemblies, embracing the highest culture of the realm—musical and all other—where science, and literature, and philosophy, and statesmanship, and even royalty itself worships, and where "the service of song" embodies the result of careful and expensive training, Barby, or Mear is preferred to the last composition of some fashionable singing master? Is it a lack of severe taste, or the

possession of it that makes Bishop Kenn's grand evening hymn, "Glory to thee, my God, this night," with Tallis Chant, always fresh and welcome in these English churches, though sung on fifty-two Sabbath evenings in the year? Are we altogether so great gainers as we try to think, because we have so many new hymns, new metres, and new melodies? For ourselves we are no judge of what is "artistic," but we have seen the heart of a great congregation moved by one of Watts's simple lyrics, sung in an old and familiar tune, as we do not believe it is possible to move the heart of a congregation by any of the fine things of our day; and we take leave to be old-fashioned enough to think, that the children of our Sabbath-schools were quite as well off when "How shall the young secure their hearts?" and "How glorious is our heavenly King," sung in sober strain, had not been superseded by such windy ditties as "O come to Sunday School," and "Gather them in, gather them in, gather, gather them in." High art is good, doubtless, in Christian psalmody, as everywhere else; but we hope it means something more than twaddle and noise, and that it may be secured without the sacrifice of simplicity, unction and pathos. We protest earnestly against the insufferable conceit which has undertaken to improve our finest old tunes—Old Hundred not excepted—and spoiled them; and we are glad that our church choirs have the taste and good sense to reject altogether these new versions of old music by which that excellent collection the Sabbath Hymn Book is marred.

The exceedingly beautiful and impressive liturgical service is read with deep seriousness and unction. The sermon will fully sustain the feelings already awakened. It is simple, earnest, affectionate, and rich in evangelical doctrine. When the whole is ended, and the benediction pronounced, the full assembly, having paused a moment, in the attitude of continued devotion, after the utterance of the solemn amen, slowly retires, with a quietness, and an entire absence of hurry and noise, apparently the natural effect, and certainly the appropriate termination, of engagements so important and impressive.

"Happy land!" the stranger will exclaim, as he walks thoughtfully away from a spot so many times consecrated. "Thrice happy, where Christ's glory is so nobly enshrined, and

where the greenness and beauty of the field and the grove seem everywhere to wait on the service of the altar of God, and the worship of the temple is the expression of a faith which gilds the gloom of the grave with the light of heaven. Thrice happy, that these Christian temples bear the impress of hoar antiquity—the time-hallowed fanes of the ancient faith—in every one of which the living disciple delights to recognize the holy and the beautiful house where his fathers worshipped God. Land of Newton, and Romaine, and Leighton, and Jeremy Taylor; still adorned with these impressive indications that the mantle of their piety has descended to the present generation.”

It must be extremely painful to have these pleasant impressions disturbed. The heart of the Christian stranger will be sad, when he hears it broadly asserted by not a few of the best men who still worship in these ancient edifices, and most distinguished preachers who minister at their altars, that many of them are no better than “temples of Confucius,” “garnished sepulchres,” “dens of robbers,” “altars of Satan,” “dwelling-places of the dead.” He will be amazed to be told by the Newtons, and Scotts, and Bickersteths of the present generation, that they stand among their clerical brethren as a small and despised minority; that of sixteen thousand parish clergy not more than three thousand preach the Gospel, as *they* understand it.

This is the testimony, not of enemies, but of faithful members, and warm friends and advocates of the National Church of England. We have quoted as accurately as we are able from memory, the words in which these things have been affirmed by some of her most distinguished clergymen and editors within the last few years. And yet this testimony must be received with some grains of abatement, or at least with a careful regard to one or two circumstances which somewhat modify its import. It will have to be admitted that the so called *Evangelical* party in the Church of England, with all its transcendent excellences, is narrow, and even bigoted in its judgments concerning those clerical brethren who are not of its number. It would be a grand mistake to suppose that all, or nearly all the good and holy men of the Establishment are found in the *Evangelical* party. The incomparable Arnold, as is well



known, not only was not of that party, but entertained a rather strong dislike of it. Yet the Church of England has produced few men in whom has appeared a larger measure of the spirit of Jesus Christ than in that magnanimous man. We say this without forgetting the grave convictions we have already recorded with respect to the serious defects of his character—defects whose pernicious fruits have been greatly enhanced, we fear, by the exalted Christian qualities which secured to him so mighty an influence while he lived. To deny that Arnold was an eminently godly man, would be a harsh judgment indeed, in our view. Nor can we doubt that there are many more of kindred spirit and piety, occupying pulpits in the Establishment at the present time, who are quite unknown to the *Evangelical* party.

There is still another class, by no means small, in whom the admirers of such preachers as Legh Richmond and Thomas Scott will complain of deficiency more than of positive error—of the things that are not said, rather than of the things that are. Very many of these men are serious and conscientious in their ministrations. They mean to preach what they find in the Bible, and they do it. They do not preach the doctrines of Owen, and Howe, and Whitefield; they even regard them as fanatical, it may be—for that well is deep, and they have nothing to draw with. But they dwell with much warmth and earnestness on the external manifestations of Christianity—its lofty precepts, and the spotless and living example of its great Founder, insomuch that some among their flocks catch the inward spirit, and enter the kingdom of heaven before them. These men are not, in any considerable numbers, fox-hunters, card-players, and the frequenters of balls and races. Some such there are still, but the great majority of the English clergy at the present day are of a stricter creed. The Tractarians have done much to make dancing and race-going disreputable among the clergy, thus contributing to a garnished and beautiful outside, whatever heaps of dead men's bones they have been piling up within.

It is to be considered, moreover, in estimating the aggregate character and influence of the English Establishment, that the truly godly and earnest preachers among her clergy represent

far more than their numerical proportion of the population. Their flocks are more among the thousands of the people, than they are among the thousands of the clergy. For, generally, they occupy the chief posts of influence, in London and in all the great towns. This has been brought about mainly through the influence of dissent. The large towns, including London, are the strongholds of evangelical nonconformity. Hence it is found absolutely necessary, as a matter of self-defence, to occupy the pulpits of the Establishment by preachers of the same stamp. No others could stand their ground against the disciples and successors of Wesley, Whitefield and Fuller. Hence, whatever meagre homilies or unmeaning twaddle you may hear in the little country villages and agricultural towns, enter the spacious churches in which are assembled the thousands of London, and Manchester, and Birmingham, and Bristol, and you will listen to men as evangelical and as earnest, if they are not quite as eloquent as Whitefield or Robert Hall—the McNeiles, and Melvilles, and Dales, whose fame is in all the churches. It is a remarkable fact, that evangelical preachers in the Establishment—at least in large towns—have almost always full congregations, even though they be men of limited intellectual power, and feeble eloquence. This is so well understood that men who enter the Church without any fixed doctrinal views at all, and who are prepared to preach what is most acceptable, will give their congregations evangelical sermons precisely on the same principles as the merchant supplies his lady customers with such colors as they approve in silk dresses. A fashionable young clerical sprig, of unexceptionable lavender gloves and approved attitudes, supplied a few Sabbaths in the episcopal city of Bath. It happened that in the particular church or chapel of ease where he ministered, those who listened to the preacher had some voice in deciding of what sort the preaching should be. It was not a success. At which the would be incumbent was out of measure astonished, and in measure indignant, having had never a doubt that he was simply repeating the experience of the great Caesar, and that the “*vici*” would be full as easy, to say the least, as the “*veni, vidi.*” With the supreme self-respect which he conceived to be fitting under the circumstances, he demanded the reason of the

slight he had received. Those devout churchmen of William Jay's city answered without a moment's hesitation that they did not like his doctrine. "Not like my doctrine! and pray, why not?" he asked. "Because it is not evangelical," they replied. "Ah, indeed," said he, "but if I had known that, I would have given you evangelical."

The character of the better portion of the English clergy is such as cannot fail to secure for their ministrations an immense influence. They are preëminently holy, exemplary, devoted men. They abstain from all intermeddling with politics and merely secular affairs, and addict themselves to their own proper work of saving souls with a singleness of aim, and an untiring industry by which one is strongly reminded of the noble men of the apostolic age. It is evident that in a country of so limited territorial extent as England, four or five thousand well-trained, earnest, and devoted preachers, all of one Christian communion, constitute a noble band, and cannot fail to exert a mighty influence on the destinies, not of their own country only, but of the wide world. We dare affirm that there cannot be found, in all Christendom, a race of ministers more blameless, more holy, more filled with the true spirit of their calling, than they. As a rule they are of good family connection, men of elegant scholarship, and of genuine refinement and taste, with the temper and bearing of gentlemen. Yet many of them are laborious, self-sacrificing and generous, to a degree that we have never seen surpassed.

It is true their theological training has been rather limited; for, while the Church of England has its Cambridge, and its Oxford, with their magnificent advantages, it has quite forgotten to institute "schools of the prophets." Of the young men who "take orders" to preach in her assemblies, some, as we have seen, are grave, earnest, Christian, devout. These set themselves in all good conscience to a thorough preparation for their work under the direction of the Bickersteths and Simeons, who, happily, are always found—a true apostolical succession—in the Establishment. As regards the great majority, however, we accept it on the testimony of her own presbyters, that their preparation is strangely hasty and superficial, hardly more than nominal, a burlesque on theological training, the limits of the

course, oftentimes, not exceeding six months. You will not expect, therefore, to find her pulpits filled with a race of theologians or preachers. Indeed it is only just to say that she sets up no such claim. Her firmament is large, and has always its luminaries, with occasionally a star of the first magnitude—a Barrow, a Chillingworth, an Usher, a Leighton, a Mead. Her aerolites are common at all times, seeking the ground by their own heft, cracked and broken for the most part, so that you might easily fill the British Museum with the fragments of such exploded stars.

We want to say, however, that there are living ministers in the Church of England who preach the first principles of Christianity with a wondrous simplicity and effect. Power of thought, felicity of illustration, and the most transparent simplicity and directness of style, equally suited to interest and impress peasant and philosopher, are characteristics of these preachers, and of multitudinous volumes of their "*Village Sermons*," which have issued from the London press within the last quarter of a century, constituting a distinct and popular species of literature.

Such a preacher, for style, was the lamented Edward Augustus Hare—brother of the distinguished arch-deacon—who, by a singular coincidence, was born at Rome, and died at Rome. A graduate of Cambridge, of a beautiful intellect and singularly accomplished, he became the pastor of a country congregation consisting very much of illiterate rustics. Earnestly bent on adapting his ministrations to the capacity of his hearers, and having an impression that the way to do this was, not to give them that which cost him no labor, but rather that which cost him a great deal, he left behind him sermons which, on their first publication, soon after his death, were strongly recommended to young preachers by the *Edinburgh Review*, in a masterly article on the *British Pulpit* from the pen of Henry Rogers, as almost perfect models of style, and speedily attracted a multitude of admiring readers of the most cultivated classes in England.

We remember among the eminent living examples (we hope he is living still) of this order of English preachers, Roberts, of Woodrising, in Norfolk. We hope that series of exquisitely beautiful "*Village Sermons*," in which able exposition and origi-

inal thought were clothed in language than which nothing can be conceived more simple and direct, is still going on. We are ready to doubt whether Kingsley ever did a better thing on the whole than that neat volume of "Village Sermons," which heralded the author of "Alton Locke," "Saints' Tragedy," &c. These sermons were evidently prepared for just such a congregation as Edward Augustus Hare's Wiltshire peasants; and, while Kingsley fully equals Hare and Roberts in simplicity of style, he greatly surpasses them in loftiness of conception, and in the thrilling force of his eloquence.

It is a singular fact that the Established Church should furnish all, or nearly all the finest instances of this species of literature. With the exception of Spurgeon, there is not one among the dissenters who can bear comparison with those we have named; although the dissenting pulpit is unquestionably in advance of that of the Establishment, on the whole, in adaptation and power. The number is not large perhaps, of those who have made themselves such masters of simple, racy English as Hare, and Roberts, and Kingsley; but the serious and earnest preachers of the Church of England—Cambridge and Oxford men and scholars—certainly do greatly excel, as a general rule, in the unambitious, simple character of their sermons. They evidently use their learning to make things plain, and aim more to instruct and save the humblest members of their flocks, than to win applause by their eloquence.

The most celebrated pulpit orators of the Church of England differ somewhat widely from Roberts and Hare. Their number is not large, neither is their eloquence of the highest order. There is not in all the sixteen thousand a Chalmers or a Robert Hall; but there are many whose power in the pulpit is far more than sufficient to save any age from reproach in this particular. A foremost rank must be assigned to Hugh McNeile, of Liverpool. We must speak of him as we remember him a few years ago, in the height of his fame as a brilliant preacher, and grand anti-Catholic champion and orator. Let us look at him on a high occasion, when the "May meetings" have drawn multitudes to the great metropolis from all parts of England. He is the preacher for one of the large societies—very likely the Protestant Association. The place is one of the most capacious

old churches in the city, and is closely packed, even to the aisles and pulpit stairs. The number present must be nearly four thousand. The prayers have been said, the anthem has been sung, the immense audience is waiting in breathless stillness. The preacher rises in the little pulpit, tall and graceful, apparently about fifty years of age; of fresh complexion, his abundant hair prematurely almost white. He has a small pocket-Bible in his hand—Hugh McNeile is one of the very few preachers in the Establishment who do not read their sermons, though the canons of his church require it. He reads his text from the small Bible, and commences his discourse in a style of the utmost simplicity and directness, his countenance radiant with intelligence, his voice of remarkable sweetness, and his whole manner so easy and natural that attention is fixed and riveted at once. He glides gracefully on through an exposition at once evangelical and lucid, with occasionally a passage of unusual force and beauty, holding his great audience breathless for the instant. By degrees he grows warm and earnest, his rich voice becomes fuller and more sonorous, and his action more varied and energetic; until, at length, he finds himself fully launched upon some great principle of evangelical protestantism, or its antagonistical popish dogma, when he pours forth a torrent of indignant patriotism or scathing invective, which would make the vast concourse shout aloud, if the occasion and the place did not restrain them.

The brilliant and stirring eloquence of Hugh McNeile, whether in the pulpit, or on the platform of Exeter Hall, will not soon be forgotten, but he must yield the palm—in the pulpit at least—to Henry Melville. Such a man as Melville cannot pass out of notice, or cease to excite admiration so long as he preaches anywhere; but we love to remember him as the grand attraction at Camden chapel, London, where the usual attendance upon his single Sabbath sermon was hardly less than McNeile's occasional audiences at that season of the year when the Londoners, together with the great company gathered from all abroad, abandon themselves for a time to running after the popular orators whom the May meetings bring together in the great metropolis. It used to be said of Melville at that time, that he was the only English preacher who never

failed. A high position, undoubtedly, and one which it cost him almost incredible labor to maintain. He never preached but once a week, and on that one effort his whole strength was concentrated. It was impossible to hear him without the irresistible impression that he was an ambitious preacher; and so he was. The single sermon of each week was prepared as if Melville had supposed that his fame as a preacher was to be decided by its delivery. Every sentence was composed with the most elaborate care, and every thought was a best thought, and every simile was so beautiful that you could not doubt his familiarity with Jeremy Taylor. When the sermon was finished, in a style of chirography not the most legible, even to himself, it was copied elegantly by a young lady resident in his family; and this was the manuscript from which he preached.

Let us go to Camden chapel on a Sabbath morning when Melville is to preach. It is a chilly November day with leaden sky, and we have not started quite so early as we should have done on a sunny morning. We arrive only half an hour before the commencement of the service, but a great multitude\* is already within, and the aisles are filled with strangers waiting for a chance for a seat when the regular occupants of the pews shall have taken their places. Before the half hour has elapsed every seat is occupied, and the aisles are still full. The preacher enters in due time, and ascends the pulpit, and you feel sure it is Melville, though you never saw him before. Hardly above middle stature, darker than is usual with the Anglo-Saxon, his features handsome—the mouth expressive of indomitable energy, the eye flashing with intelligence—and his bearing full of manly dignity, and not altogether free from the seeming of pride, to look upon him is to feel assured. His voice is of great depth and compass, and characterized rather by the power that arouses and excites, than by the sweet pathos that melts. His action, with which the head and neck have about as much to do as the hands and arms, is more remarkable for energy than gracefulness. His whole manner is commanding, and, if he had a larger bodily frame might be called majestic. His text is from the epistle to the Philippians, fourth chapter, seventh verse: “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”



One of the best features of the sermon is, that, with all its freshness of thought and splendor of diction, it is a beautifully simple development of the text, full of evangelical teaching and spiritual consolation. The passage which we best remember at this distance of time was that in which he dwelt on the fact that the heart takes precedence of the mind in the realization of the "peace of God," insisting, with much force and eloquence, that a poor illiterate woman, being a simple believer in Jesus Christ, shall be kept in a serene repose which all the infidel objections in the world cannot disturb, albeit she cannot answer one of those objections.

Unlike McNeile, Melville invariably reads every word, almost as if it would be a sin to look away from his manuscript, or as if he thought himself set for the defence of that canon of his church which requires the reading of sermons. It must be an orator of no common order who can triumph over so serious a disadvantage; and Melville does triumph over it. You can see that his eye never once leaves the manuscript, yet he makes you "forget that all he is uttering has been carefully precomposed and written; for every thought seems to come new-born and fresh from his soul. You will not believe, as you listen to him, that he needs his manuscript, or hardly that he uses it from choice. He appears like a strong eagle careering in the heavens, but withheld from his loftiest flight by a cord which fastens him to the earth; and, just as you would gladly cut the cord and set the noble bird at liberty, so you will long to snatch away the manuscript which draws down the head and eyes of Melville, never doubting that such a master as he would rejoice in perfect freedom from all such fetters, and display new and higher powers of oratory, when his soul was enkindled by the animated faces of a great assembly.

It is to be expected that, with such a ministry as we have described, the Church of England will be found to comprise a high order of personal piety among her private members. This is unquestionably the fact. We do not affirm that the number of those who are thus distinguished is very large in proportion. We shall not deny that it may be extremely small. It may even be necessary to admit that the great mass of the members of the Establishment are singularly deficient in the manifesta-



tions of the spiritual life. They exhibit, it may be, a measure of worldly conformity which well-nigh deprives them of the claim to be considered Christ's disciples at all. Where the true spirit of Christianity does appear, however, in the members of that communion, their piety is universally admitted to be of an unusually elevated character. It stands out in bold distinction from the spirit of the world. You cannot mistake it. It gives to social intercourse its prevailing character and tone; lends a peculiar charm to the abodes of wealth and elegance; consecrates daily toil and commercial enterprise; and prompts to the noblest efforts for the elevation of society at home, and the diffusion of truth and righteousness throughout the wide world.

---

## ARTICLE VII.

### SHORT SERMONS.

"I am the vine, ye are the branches."—*John xv. 5.*

OUR Saviour here declares the great principle of the union of believers with himself.

#### 1. The basis of this union :

We find it in the eternal purpose of God ; "He hath chosen us in him before the foundation of the world" ; in the covenant of the Father with the Son ; "Jesus Christ who gave himself for our sins . . . according to the will of God" ; in the incarnation of Christ : "In all things it behooved him to be made like unto his brethren" ; and in the recreating act of the Holy Ghost ; "We are his workmanship."

#### 2. In its nature :

This union is legal, federal, or answers the end of the law. Christ takes our sins, and we take his righteousness ; "Christ is the end of the law for righteousness," [Greek] justification. It is spiritual. The Spirit of Christ claims possession of the believer. "He hath given us of his Spirit." It is life-giving ; "I am the vine, ye are the branches." It embraces the body as well as the soul ; "Your bodies are the members of Christ." It is indissoluble, "They shall never perish, neither shall any pluck them out of my hand."

## 3. In the method of its establishment :

God by regeneration begets a disposition for holy exercises ; "Created anew in Christ Jesus unto good works." Man completes the bond of union by faith in Christ, and the other fruits of the Spirit that succeed it ; "Forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me."

## 4. The fruits of this union :

The exchange of our sins for Christ's righteousness ; "Ye are complete in him" ; adoption into God's family ; "As many as are led by the Spirit of God, they are the sons of God" ; a sealing of the Holy Spirit unto salvation ; "After that ye believed, ye were sealed with the Holy Spirit of promise" ; increasing likeness to Christ ; "When he shall appear, we shall be like him" ; fellowship with Christ in his saving work ; "That I may know him, and the fellowship of his sufferings" ; his sympathy with us in all our trials ; "Lo, I am with you always" ; a heavenly inheritance ; "If children, then heirs."

Conclusion. "Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's."

"Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death."—*James* i. 14, 15.

THE apostle is showing that God does not tempt any man to sin. In showing this he unfolds the genealogy or pedigree of sin. He marks, chronologically, its inception, development, and results. In following the apostle we notice :

1. The terms he uses. "Lust," not necessarily libidinous desire, but any inordinate, or ill-directed passion,—*ἐπιθυμία*. "Enticed," more than led along, ensnared,—*ἀνελκυσσόμενος*, entrapped. The man is caught and held fast under the first motion of an irregular desire. "When lust hath conceived it bringeth forth." Guilt lies in the conception of the evil act, while "bringing forth" is but the manifestation, the overt act, the matured fruit. "Sin, when it is finished, bringeth forth death." The sinful act thus matured brings its own punishment, death. But the figurative language must not lead us to the conclusion that punishment is only an off-spring of sin, an out-growth. Punishment is two-fold, natural and positive. The former is necessary as a fruit, the latter is optional with God, being sovereign and governmental.

2. We mark a discovery that the apostle makes. He finds all the germs or sources of sin in the man's heart. "Drawn away of his own lust, and ensnared." Circumstances and the occasions of sin are powerless except as there is found a sinful susceptibility to overt acts of transgression in the man. A depraved disposition accounts for all sinful wanderings.

Reflections.

(a) How corrupt the heart that can furnish all the causes of sin! It has not only sinful acts but a susceptibility to perform those acts, —not only arms boxed and forwarded to the enemy, but a manufactory kept up, and open for orders from rebels against God.

(b) We see that guilt may inhere in a state of heart as well as in an act. Proneness to sin, and sinning, though different manifestations, prove one alike guilty.

(c) How fit the prayer of David to be ours, to be cleansed from a sinful nature, as well as to have pardon. "Create in me a clean heart."

(d) He has little ground for self-complacency whose inordinate desire has stopped only just short of the overt act.

(e) We see the wickedness of charging any sin on God, or on the providential circumstances in which God may have placed us.

---

## ARTICLE VIII.

### LITERARY NOTICES.

*Outlines of Theology.* By the Rev. A. ALEXANDER HODGE, Pastor of the Presbyterian church, Fredericksburg, Virginia. 8vo. pp. 522. New York: Carter & Brothers, 530, Broadway. 1863.

MR. HODGE prepared these "Outlines" originally for evening lectures to his congregation. It is not, therefore, the result of an effort to make a book, that we have, but the fruit of a pastor's endeavor to instruct his own people. Books that we thus get incidentally are among our most valuable. Books made to order are apt to prove an offense. In preparing this the author has used his venerable father's list of questions as his classes at Princeton had them in 1845-6. The book is thus a seed-book—a *seminarium*. The "Outlines" are generally exhaustive and sufficiently minute in divisions and

subdivisions, to give one a broad and full view of a system of theology. They have a clearness, definiteness, completeness and density of statement that must gratify a scholar, while the full reference to authorities are very valuable. If one wishes to know what the Princeton Theology is, he can learn it here. As a hand-book for a minister it is worth a library of skeleton sermons; for it is intensely stimulating, and suggestive of the only skeletons that a preacher should even attempt to clothe with flesh — the bones of his setting up. The volume is nervous and muscular. It reminds one of a case of condensed meats for an arctic voyage, being dry, substantive, and highly nutritious. And if it has more of "strong meat" than of lacteals, it must be attributed to its Pauline character. We should rejoice to see the "Outlines" and "Notes" of other eminent Professors thus given to the public. Their publication would solve many doubts and terminate much questioning and controversy that are now protracted only by the misty obscurity in which the points at issue are kept.

If we quote a page from Mr. Hodge on "Regeneration" we shall best illustrate his work.

"2. *What is the Pelagian view of regeneration?* They hold that sin can be predicated only of volitions, and that it is essential to the liberty and responsibility of man that he is always as able to cease from as to continue in sin. Regeneration is therefore a mere reformation of life and habits. The man who has chosen to transgress the law, now chooses to obey it.

"5. *What view of regeneration is held by those in America who maintain the 'Exercise Scheme'?* These theologians deny the existence in the soul of any moral habits or dispositions, and admit the existence only of the soul or agent, and his acts or "exercises." In the natural man the series of acts are wholly depraved. In the regenerated man a new series of holy acts are created by the Holy Ghost, and continued by his power. Emmons' Sermon LXIV, on the New Birth.

"6. *What is the New Haven view, advocated by Dr. N. W. Taylor, on this subject?* Dr. Taylor agreed with the advocates of the 'Exercise Scheme,' that there is nothing in the soul but the agent and his actions; but he differed from them by holding that man and not God is the independent author of human actions. He held that when God and the world are held up before the mind, regeneration consists in an act of the sinner in choosing God as his chief good, thus confounding regeneration and conversion. The Holy Spirit, in some unknown way, assists in restraining the active operation of the natural, selfish principle which prefers the world as its chief good. . . . This original motive to that choice of God, which is regeneration, is merely natural, and neither morally good nor bad. Thus, 1st. Regeneration is man's own act. 2d. The Holy Spirit helps man, (1) by suspending the controlling power of his sinful, selfish

disposition; (2) by presenting to his mind in the clear light of truth the superiority of God as an object of choice. 3d. Then the sinner chooses God as his chief good under the conviction of his understanding, and from a motive of natural, though not sinful, self-love, which is to be distinguished from selfishness, which is the essence of sin.—See *Christian Spectator*, December, 1829, pp. 693, 694, etc.”

“7. *What is the common doctrine held by evangelical Christians?* 1st. That there are in the soul, besides its several faculties, habits, or dispositions, of which some are innate and others are acquired, which lay the foundation for the soul’s exercising its faculties in some particular way. Thus we intuitively judge a man’s moral disposition to be permanently good when we see him habitually acting righteously. 2d. These dispositions are anterior to moral action, and determine its character as good or evil. 3d. In creation God made the disposition of Adam’s heart holy. 4th. In the new creation God recreates the governing disposition of the regenerated man’s heart holy. It is therefore properly called a ‘regeneration,’ a ‘new creation,’ a ‘new birth.’” pp. 443, 4, 5.

*Letters on the Ministry of the Gospel.* By FRANCIS WAYLAND. 12mo. pp. 210. Boston: Gould & Lincoln, 59 Washington Street. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1863.

THESE “Letters” are dedicated to Deacon Heman Lincoln, by whose “urgent solicitation,” it seems they were written. We have to say, that it is worthy of a good Deacon to have requested, and of an excellent minister of Jesus Christ to have accomplished the writing of a book like this. A subject of the last importance to the churches is treated with Dr. Wayland’s singular ability, and with a felicitous adaptation to the passing events of our time. The Doctor has evidently thought much on the subject which he treats; and he has thought with constant reference to the great end of preaching, the glory of Jesus Christ in the salvation of sinful men. That the ministry of the present day is characterized by many excellences needs not be said. That something is wanted, at the same time, to secure for it the highest efficiency, bringing it up to the Bible ideal, every body feels; and no one more deeply than the ministers themselves. To a good minister of Jesus Christ, who desires greater power and usefulness in his high vocation, we would say, “read, mark, learn, and inwardly digest” these invaluable “Letters.” The topics treated are the following: “The past and the present. A call to the ministry. The ministry not a profession. Preaching the Gospel. The conversion of sinners. Preaching. The edification of believers. Manner of preaching. Pastoral visitation. Other pas-

toral duties. Ministerial example. Personal explanation. Conclusion."

The careful reading of Dr. Wayland's book, not only by ministers and young men preparing for the ministry, but by all the members of our churches, would be a great benefit, and the adoption, for substance, of the views presented, could not fail, we believe, to add immensely to the efficiency of the modern pulpit, and to the happiness of those who are called of God to preach the Gospel.

*The Pentateuch vindicated from the aspersions of Bishop Colenso.*

By WILLIAM HENRY GREEN, Professor in the Theological Seminary, Princeton, N. J. 12mo. pp. 195. New York: John Wiley. 1863.

THE more we read or hear of the sceptical work of the Zulu Bishop, the more we are surprised at its notoriety. Evidently it is the Missionary Bishop and not the author who has made the impression. His work does not rise to the dignity of scholarly infidelity. It is carping, frivolous, sophomoric, and bears more marks of the juvenile debater, assigned to a part, than of the broad and honestly troubled thinker.

Moses is said to have gathered "all the congregation" at the door of the tabernacle, but the Bishop is troubled to find room for them to stand. He had better study Hebraisms as well as arithmetic. Moses and Joshua are said to have spoken to "all Israel," but the Bishop is sure they could not have made themselves heard "by all Israel." He had better study the idioms of the Hebrew as well as acoustics. Under the order to "carry" the refuse of the sacrificial victims "without the camp unto a clean place" the Bishop finds an impossible labor imposed on Aaron or one of his two sons, to carry all this "on his back on foot" six miles. He strains the word "carry," extends by assumption the limits of the camp to a "clean place," and restricts, against the record, the "carrying" to Aaron and his two sons. The Bishop is troubled about the transportation for Israel in the desert. He thinks they would require 200,000 tents, and 500,000 oxen to haul them. As commissary he cannot furnish the tents, and as master of transportation he cannot carry them.

But enough and too much of this petty dealing with the Pentateuch. The work is more creditable to a native Zulu Bishop than to an Englishman.

Prof. Green has done an unwelcome and almost unnecessary work in these pages. His style is easy but quite dignified enough for his

subject, and we think he does best when he turns the keen edge of his satire and ridicule on the sophister Bishop.

*The New Testament ; with brief Explanatory Notes or Scholia.* By HOWARD CROSBY, D. D., Professor of the Greek Language and Literature in Rutgers College, and formerly Professor in the University of the City of New York. 12mo. pp. 543. New York : Charles Scribner. 1863.

THIS is not a commentary, nor yet a repository of doctrinal discussions, or practical remarks. The obscure idioms of the Greek and of our translation are made clear, and points in archaeology are illustrated. Geographical, historical and oriental allusions are opened to the common reader. Doubtful readings of MSS. and improved translations are passed in silence. The Notes are few, brief and lucid, a help and no hindrance ; and keep the reader but little time from the divine words themselves.

Professor Crosby has done a good service for the many who are able neither to purchase nor to use a voluminous and profound commentary.

*Annual of Scientific Discovery : or Year-Book of Facts in Science and Art for 1863.* Exhibiting the most important Discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc. : Together with Notes on the Progress of Science during the year 1862, a list of recent scientific publications, obituaries of eminent scientific men, etc. Edited by David A. Wells, A. M., M. D., &c., &c. pp. 360. Boston : Gould & Lincoln. 1863.

SPEADING this title upon our page, and saying that the task which its author professes as his annual work has again been well done, is as good a notice as we can give of this closely and richly packed volume. Two or three illustrations of the progress of the ages in material power we nevertheless add. In the manufacture of iron the productive power of man, in six centuries, has increased so much that one man can now produce six hundred tons in the same time required, six hundred years ago, to produce one ton. One man can now spin four hundred times more yarn than the best spinner could turn off one hundred years ago. One man is equal to a hundred and fifty, of century ago, in grinding grain and making flour. One woman now can produce as much lace in a day as one hundred could make, at that period. In refining sugar a day is equal, in the

products of labor, to a month thirty years since. It used to occupy six weeks to fix an amalgam of mercury on a large looking-glass : now it takes just forty minutes. The engines of a first-class iron frigate perform as much work in twenty-four hours, as forty-two thousand horses. We strongly commend this work to our intelligent manufacturers and artisans.

*The Every Day Philosopher in Town and Country.* By the author of "The Recreations of a Country Parson." 12mo. pp. 320. Boston : Ticknor & Fields. 1863.

THE Country Parson changes nothing but his name in becoming the Every Day Philosopher. He works but a single vein whether in country or city, essay or sermon. You have the whole of him in any five dozen of his pages. No one expects that he will turn over a new leaf and wake you up with some startling contrast, whether in thought or style, to what has meandered through previous level meadows of well nigh measureless breadth. His literary *mode* is as well determined as though he were already among the preterites. But of his special quality there is a large, we had almost said, an unlimited development. He lets nothing slip by him untaxed for his pages, takes toll of every thing that comes by his mill ; uses his eyes, wits, and feelers, with the alertness of a policeman ; moralises and grows quite sentimental over small every day *concernings* in a way that makes you wonder how he contrives to think of so many things where another man would see nothing to speak of. Mr. Boyd's books will have the same kind (we do not say, degree) of permanent interest which perpetuates the popularity of Charles Lamb, Leigh Hunt and William Hazlitt ; from each of whom he differs at many points, while belonging to the same section of *litterateurs*.

---

## ARTICLE IX.

### THE ROUND TABLE.

OUR CONTEMPORARIES. — The *North British Review* (Feb.) gives its attention to "Novels and Novelists of the Day." The ghost of Dr. Samuel Johnson steps forward in a wondering mood at the astonishing expansion of fictitious literature in this age which (the



writer says) has absorbed the genius and the dulness that used to find employment in epic, dramatic, and other poetical composition. The present rate of supply in the British market is two novels of six volumes gross every week, some two hundred men and women, more or less, making it their steady business to keep up this rate of production; that is — a larger amount of British brain having been thus occupied for a dozen years past than in philosophy, history, poetry and biography together. No marvel that the old lexicographer's shade should confess an honest surprise at this phenomenon.

This article has given us also some serious thoughts concerning the deluge of novel reading which is submerging us. We are made very sensible, by its aid, of the great drift which has taken us from the old moorings of Scott's and Miss Austin's healthier and more reasonable pictures of life and manners — just to what point of literary demoralization it would not be easy to determine. Bulwer first, and after him Dickens and Thackeray are responsible for this revolution in the reading tastes of the public. Of these masters of fiction, the third is adjudged a greater artist than the second, and a really great moralist besides. Mrs. Gaskell and Kingsley write for special social reforms, and "Tom Brown" has exhausted his shaft of school-life ore. The Brontës were full of "lyrical impulse and impetuosity," but "George Eliot" has more powers of insight and reflection, avoids strong coloring, works along in an easy-going, retrospective, introspective, psychological way. Her story of Silas Marner is pronounced thus far to be her best. Wilkie Collins is her antipode, in whom there is utterly nothing but the skill of a first-class plot-maker. Here he is beyond rivalry — the "Professor Harrington" of stage effects and clapping in general. Anthony Trollope hits the popular taste with very clever facility, eminent in no one gift, but average and sufficient in all, a good-natured sketcher of just what is going on in the world of to-day, using a large amount of "padding" in all his books. We thought as much in reading his "North America." This lands us among the "No Names" and "Lady Audley's Secrets" — a jungle of poisonous vegetation which we would no more camp in for a night than in an African swamp. Our readers can find a thorough *exposé* of this subject of "Sensation Novels" in the *London Quarterly Review* [April, Am. republication.] It is hopeful that this sort of sinning against good taste and sound morals is receiving so much merited castigation.

Appropos of this teeming topic, the *Church Review* [April] puts a sharp knife into "New England Religious Novels." The writer

is at home in literary criticism, and dissects with severe truthfulness Mrs. Stowe's, Dr. Holmes's and some others' attempts to run Christianity into their peculiar moulds of thought. He shows a close acquaintance with the transcendental scepticism of this latitude, and strings together the epitaphs of some of its whilom coryphæi as coolly as an anatomist would wire up a skeleton for his museum. "Theodore Parker and Margaret Fuller are no more; Ripley has given up Socialism for Literature; Hawthorne has gone back to his Romances; Lowell is absorbed in a Professorship; Brownson and Hecker have taken refuge in the Roman Church; Dana is absorbed in Law; Dwight has turned to Music; Channing and Alcott have died; Curtis is a Lecturer; Emerson is 'the Concord Sage'; Thoreau has but recently left us, a pure worshipper of Nature; the *Dial* has become one of the curiosities of literature."

With very much of this spicy and caustic article we cordially agree, for the evil of the literature which it takes in hand has already become a nuisance. But we smile at the churchliness which finds the fountain head of most of this and associated perversions in the puritanic departure of our people from the rubric, and which can see no other cure for them than the "ventilating New England with a knowledge of the Church." The author would hardly undertake to defend, as a thesis, all the sharp points which he makes against our religious and social life. His "squeaking bass-viol," for example, is an anachronism. We are amazed at his angular, dun-colored picture of what we know to be all aglow with soft, bright beauty. He pleases his readers, however; and we are too used to this handling to be at all disturbed by his clever exaggerations.

The *North American Review* (April) gives us some curious details of the working of the "The Roman Bar." The pleader either stood or sat, often freely walked the floor; when exhausted would drink from a water-vessel which was apt to be enforced with something stronger than nature's cordial. A clepsydra was placed before him when he began. How many turns of this he should continue was varied according to circumstances. When the allotted time was up, he must stop, unless the judge saw fit to permit him another turn. This was called *dare aquam*. A plea was measured by so many clepsydras, not, so many hours. While the advocate was reading documents, an officer put his finger on the water-vent, to check its flow; this was *sustinere aquam*. During the pleadings, the opposite party took every method to show his contempt of his opponent by chatting with neighbors, writing letters, shrugging the shoulders, tossing the head, and behaving generally like anything but a gentle-

man; while the friends of the speaker and even hired clappers obstreperously applauded his telling points. A nervous client would recall his attorney from a too long rhetorical digression by the abrupt and direct demand—"speak to my goats." The height of these advocates' ambition was to become masters of a fluent and effective extemporaneous address—*non compositum domi*, but *usque ad extemporalitatem*.

The same Quarterly (it always has a kind word for new beginners in literary adventure) finds in the anonymous drama "Salome" the evidences of a fresh and vigorous power, of no common excellence, in this difficult branch of poetic composition. Herodias, the Lady Macbeth of the Gospels, Salome, pictured as a pure, gentle, artless, guileless maiden, the Baptist in his masculine, prophet-like independence and spirituality, Christ coming near enough to the movement of the tragedy to throw over it the unearthly majesty and mystery of his great nature—these certainly furnish materials for a masterly delineation of character, which, in the judgment of this critic, with some abatements, has been wrought out successfully.

With all the wisdom and erudition which our graver periodical literature is perennially pouring forth, it is surprising how little genuine wit or humor comes bubbling to the surface of the stream. We want another Sidney Smith among the reviewers and critics. His advent would be hailed with a clapping of hands around the whole table. Not much has been done to meet this want by the Rev. A. H. K. B. His juiciness is like a rather dry orange. We thought we were going to smile once or twice over his "Estimate of Human Beings" in the last *Fraser*; but not even the very unique correspondence therein reported, postscript included, nor Mr. Green's studying without shoes and stockings, could quite stir the risibles. Is it dignity or dulness or both which takes the sparkle out of our Catawbas and Champaigns? Is it a sin to laugh? or have the newspapers and lighter magazines bought up the licenses to bring the house down in a good, hearty round of applause? Is the second "time" in the fourth verse of the third chapter of Ecclesiastes no longer canonical among good, serious-minded people? But we strenuously demur against the pulpit-application of the subject, having no faith in laughter as an act of worship and a means of grace.

WIT OUTWITTED—AN INCIDENT OF THE LECTURE ROOM.—Dr. —, in treating the subject of Depravity in the light of New Schoolism, grew warm. His broad-brimmed hat was upon the table beside him. In the earnestness and carelessness of his gesticulation, he knocked the hat upon the floor. Smilingly he said, "That is the

way we knock down Old School doctrine." An Old School doctor, who was honoring the lecturer with a hearing, sitting by his side, picked up the hat, and replacing it upon the table said, "And this is the way *we* set it up again." It need not be said that the reply was greeted with something more than a smile.

THE MAGI'S THREE GIFTS.—Have they any special spiritual significance? Some of the old preachers evidently so thought, and their thoughts, if nothing but fanciful, are certainly very pleasant. Thus, John Tauler, the devout pietist of the Rhine, makes the "myrrh" representative of the bitterness of the soul's turning away from earthly delights to God: the "frankincense" emblematic of the incense of holy love offered up by the consecrated heart to God: and the "gold" the symbol of the devotion of our active service and outward resources to the Divine glory. So, in much the same way, Jeremy Taylor (reversing also the enumeration of these offerings) puts the "myrrh" for the purgative methods and adjuncts of the spiritual life, "faith, mortification, chastity, compunction": the "frankincense" for the illuminative graces, "hope, prayer, obedience, good intentions": the "gold" for the eminences and spiritual riches of the unitive life — contempt of riches, poverty of spirit, consecration to God, and benevolence to men. Is this a fair and allowable passing upward from the literal and sensible to a higher religious sense?

WHAT'S IN A NAME?—Much; for instance:—The Tuileries have a very aristocratic and romantic sound: but how with the plain English of it, *brickyards*? Again; one might date a letter from Aguas Calientes, among the Mexicans, with a rather pleased feeling of importance about one's stopping-place: but reducing it simply to *warm water* would be very likely to evaporate the self-consequence in a wreath of steam. Names are powers.

THE hypocritical "hail Master" with its Judas-kiss (says the *Patience of Hope*) is only a short step from the open buffetting and scourging of our suffering Lord. They are of the same kin, and easily work at each other's evil trade.

\* \* \* On page 239, line 27, of our May number, for "thing" read *string*. On page 277, line 16, a *g* has changed places with *q*, and the *qu* should be a separate word. An additional proof, to what we have been able previously to receive, will (we anticipate) save us the need of further corrections of this kind.